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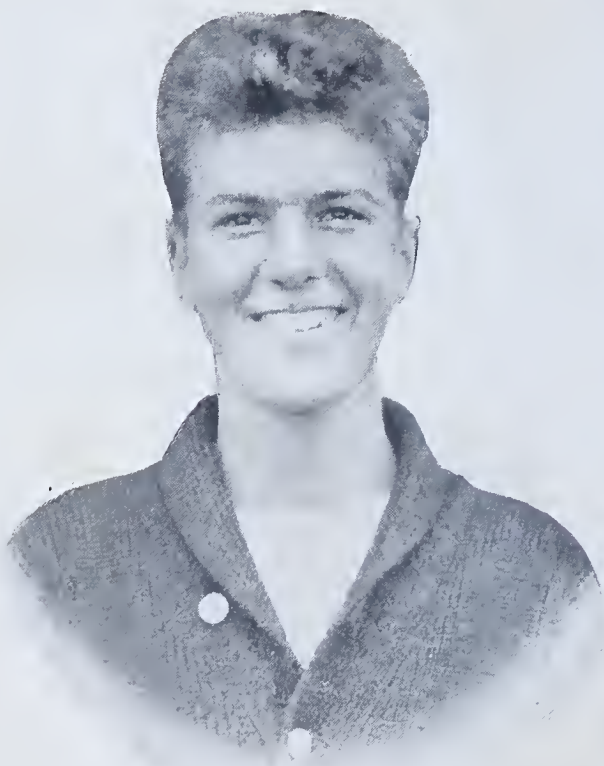
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BOY-STUFF IS THE ONLY STUFF IN THE WORLD
FROM WHICH MEN CAN BE MADE

BOYOLOGY

OR

BOY ANALYSIS

H. W. GIBSON

AUTHOR OF "CAMPING FOR BOYS," "SERVICES OF
WORSHIP," "QUALITIES THAT WIN," ETC.

ASSOCIATION PRESS

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CONTENTS

BOOK I.—THE CHARACTERISTICS OF BOYHOOD

CHAPTER	PAGE
I. PHYSICAL.....	3
The thrill of living. Animal vs. man. The awakening conscience. Decline and acceleration of growth. The teen period. Physical health a mental and moral asset. Bodily cleanliness. Bathing and swimming. Work and sleep. Food values. Normal play life. Danger of overtaxation and over- strain. Sacred power of reproduction.	
II. INTELLECTUAL.....	29
The servant of the mind. Thought con- trol. Sensori-motor system. The boy's ca- pacity of mental development. Disciplining imagination. Value of pictures. The power of suggestion. Time of decision. Will. Habit. The "ego" period. Doubt and questioning. Disposition and temperament. Cultivation of ideals through music, books, pictures, drama, etc. "Slanguage." The five senses or "Scouts of the Soul."	
III. EMOTIONAL.....	63
"Hurt feelings." Four great types of temperament. The dominant emotional in- stincts—fear, aversion toward the strange, anger, affection, positive and negative self- feeling, the sex instinct, inner freedom, the instinct of efficiency, sympathy, reverence, the sense of dependence, surprise, and won- der. Danger of stifling emotions. The boy needs an interpreter of his emotions.	
IV. SOCIAL.....	82
The hermit or recluse is an abnormal being. The gang instinct necessary for the proper social education of every boy. Social consciousness. Indiscriminate chumship vs.	

CHAPTER	PAGE
discriminate chumship. Misfits in society. A boy's room. The home a social center. Socializing value of the family meal. Play as a social adjuster. Caning as a socializing influence. The recognition of the social instinct by the Church.	
V. MORAL.....	100
The proper field for morals or moral sentiment is voluntary human action. Struggle between the higher and lower. The three classes of control. Aim of moral instruction is to teach a boy to know, to live, and to do right. Personality. Moral law vs. civil law. Syllabus of moral instruction for boys, 12 to 14 years, 14 to 16 years, 16 to 19 years. The high art of living vs. making a living.	
VI. RELIGIOUS.....	117
The appeal of religion to a healthy, normal, happy boy. Religion a motive power to give up wrong and to do right. A boy's idea of God and duty and religious observance. Religious expression. The instinct of worship. The stages of the evolution of the religion of boyhood. Jesus Christ as the world's greatest hero. Conscience. Conversion. Loyalty to the Church. The function of worship.	
VII. VOCATIONAL.....	137
"What shall a boy do?" is a problem. Harnessing aptitudes. Fitting a boy to a calling vs. fitting a calling to a boy. Preventing misfits. The business of education. Parental personal ambition must often be sacrificed for the salvation of the boy. Dabbling in many things. Value of manual training and technical studies. Danger of neglecting the cultural. The motive of a vocation. The spiritualization of work.	
TABLE I. CHARACTERISTICS OF CHILDHOOD.....	158
TABLE II. CHARACTERISTICS OF ADOLESCENCE.....	162

CONTENTS

vii

BOOK II.—GENERAL CHARACTERISTICS AND OBSERVATIONS

CHAPTER	PAGE
VIII. TAKING HIS MEASURE.....	169
It is the unknowable which has always baffled man. The grow time. Two skilled builders—nature and nurture. The contents of a boy. His unpurchasable quality. A boy's ideal of a friend. Dangerous "Model" boy. "Penrod." The first pair of long trousers. His first shave. Exit mother, enter father. Well governed cities, efficient schools, happy homes, vitalized churches of the future, depend upon the boys of today. Will they measure up?	
IX. THE LANGUAGE OF THE FENCE.....	185
A piece of chalk in the hands of an evil-minded boy. Fence language is but the reflection of the thought life of the boy. Crimes of manhood begin during boyhood. The impure joke. Results of 288 interviews. Parental cowardice. Brain impressions made through the eye and ear. "Where did I come from?" Mother the boy's first teacher. Father's part in his sex education. Sowing wild oats. Cleaning up the fence.	
X. PARENTAL DELINQUENCY.....	204
Ideals of the city, the state, the nation, the school, the church, will never rise higher than the ideals of the home. Intensity of love of home born in man. "Speeding up" of life. Parental control. Parental delinquency responsible for juvenile delinquency. Results of questionnaire sent to boys. Boy barometers. Homecoming of father. All homeless boys do not live in the slums. Boys more valuable than carpets. A real home. The cure.	
XI. SKEDADDLING FROM SUNDAY SCHOOL.....	223
"Man am I grown." "Skedaddle" means to run away, to retire tumultuously. Older	

CHAPTER

PAGE

boys retiring from Sunday school. Statistics. Millions growing up in America without definite religious instruction and needing an anchorage. Too big and too old to attend. Not a "kid." Childish songs and "opening" exercises. "Bunch" don't go. "Hedonists." Appeal of service demanding sacrifice. Sabbath irreverence. Modern skepticism. Week-day interests.

XII. STEMMING THE TIDE..... 236

There is a tide in the affairs of the Sunday school if—. Testimony of a judge. Result of questionnaire given to boys. Unpreparedness. Danger of producing "half-baked" teachers. Sunday attendance a habit. The quality of cheerfulness. "Something to do." Class activities. Inter-church organizations. Community competition must be changed to community cooperation. Sunday school changed into a Bible school.

XIII. THE CHURCH, THE PREACHER, THE SERMON, THE BOY..... 250

A parable. "Morbus Sabbaticus." A diagnosis and the remedy. Churchless boys and boyless churches. Seating capacity of Protestant churches vs. attendance. Filling the pews a problem. Reasons given by boys as to why they do not go to church. Beatitudes for church goers. Instinct of worship in every human being. "How can a minister help a boy?" answered by boys. The kind of sermons boys would preach to boys if they were ministers. Uniting with the Church.

BIBLIOGRAPHY..... 269

INDEX..... 281

FOREWORD

These studies and observations of boy life formed the material delivered in courses of lectures on "Boyology" or Boy Analysis, before the Young Men's Christian Associations of Boston, Providence, Lawrence, Cambridge, and at Mothers' Meetings, Parent-Teachers' Associations, and Women's Clubs, and are now presented to that larger audience of parents, teachers, and workers among boys, who are interested in this intricate piece of human machinery known as the boy.

Twenty-six years of actual contact with many thousand boys has convinced the author that many of the boy's ways remain as yet uninterpreted as well as misinterpreted. He is the original sulphite, keeping everybody awake and interested when he appears upon the scene. He will ever be a new subject for discussion and analysis, and in need of friendly interpreters. May this little volume introduce him to a host of such friends, who will secure for him the inalienable rights of boyhood and genuine sympathy during the struggles of youth.

No attempt has been made to adhere to

technical or scientific terms, but rather to the language of those who may be short in psychology, physiology, pedagogy, and sociology, but who are long in common sense and "heartology."

Acknowledgment of deepest gratitude is made to the host of publishers and authors who so generously permitted the use of quoted material. "Out of the mouths of many witnesses, the truth shall be established." A bibliography of helpful books and their publishers will be found at the end of the book.

Boston, May, 1916.

BOOK I
THE CHARACTERISTICS OF
BOYHOOD

CHAPTER I

PHYSICAL CHARACTERISTICS

"Oh! The joy of the measured strength!
To run with the fleet, and leap with the supple,
And strive with the strong.
To struggle with friendly foes, and to know at length,
By measuring strength with strength,
Where you stand as a man among men.
To reach with body and soul
For the wreath of bays, and then
To rejoice that the best man wins,
Tho' another be first at the goal.
Oh! Life is sweet."

This description of the physical expression of boyhood quoted from Justin Stern's "The Song of the Boy" is a real experience of every normal boy. Where is the boy who does not feel a new thrill of living as he competes in the sports and the games? Plato, the Greek philosopher, said, "Of all beasts, boys are the most unmanageable." To a certain extent this is true, for when he starts out to be a boy, he is more like a little beast, and many things that make the difference between a man and a beast make no difference with him. He is, though, a man in the making. We are indebted to medical

science and psychology for a better understanding as to how we may help this animal, as his awakening conscience gets hold of the task of controlling him. "The manifold physical hungers and thirsts of the animal are all in his senses and they keep all the sources of supply at work, day and night. Through the wonderful nervous system, the nexus between him and his body, by which he expresses himself and initiates his enterprises, his body is so tied up with the mental and moral that its health and purity require the same care as do the finest elements and essences. His psychical elements are, of course, the same, in number, as in grown people. Some of them are in action, some dormant, some quiescent; some subordinate, while others are in control—such as love and hatred, hope and fear, sense of justice, appreciation of the beautiful, the sublime and the true, and all the powers of thought and will. But even his most active powers are immature and it is sometimes difficult to distinguish one from another. His power of observation is awake before that of decision, his feelings control earlier than his reason, his reason before his will, and his will before his conscience."¹

"When the clock strikes his twelfth year, instead of the blind impulses that have been

¹ Kirtley, "That Boy of Yours," p. 2.

controlling him, his will power awakens and assumes the control of his career." According to the findings of Professor Tyler, a boy's growth in weight between ten and twelve declines to a minimum, the thirteenth year begins a marked acceleration and lasts about four years, or from the thirteenth to the seventeenth year. The same holds good in height and chest development. Acceleration begins with the pubertal period. He now has an awakening. He is sometimes shocked by what he discovers, sometimes awed, sometimes stricken with fear. If there is any one time in his life when he needs a guide, a counselor, and a real friend, it is now. Up to this time he has been too busy being a boy. From three to thirteen he is an interrogation mark, a sort of combination of dirt, noise and questions, mumps and measles, bumps and broken bones. It is claimed that "between eight and twelve, he is fighting for and adopting his constitution. The rest of the time till he is twenty-five, he is evidently working out his by-laws."

In the olden days, twelve years of age was considered the "age of accountability," when a boy was no longer considered a child, but as one who had seriously begun his march manward. It was at this age that the boy Jesus was taken to Jerusalem by his parents. With

all the inquisitiveness of a boy he found his way to the temple, and puzzled the learned doctors with his many questions, as many a twelve-year-old boy has done to this day. The only record we have of Jesus' boyhood is that significant statement—"He advanced in wisdom and stature, and in favor with God and man." After that come the silent years, the years when many a boy gets lost in the "storm and stress," when his questions are ignored or else silenced and unanswered. Though he is but a boy, the instincts of a man are already making themselves known, and he seeks information from one who has been through the same experiences—a man, naturally his father, but alas! father is "too busy." How few fathers realize that it is a serious business to start a soul voyaging toward eternity and then to give up hold on the pilot wheel when nearing the most dangerous shoals in the voyage. A boy's questions are a father's opportunity. "To suppress them is to suppress him, to direct and answer them is to discipline and develop him; to do it in the spirit of co-operation is to enter into a sacred partnership with him."² The wise saying of Plato, that it was "Better to be unborn than untaught; for ignorance is the root of misfortune," surely is applicable in modern life as in the days of old.

² Kirtley, "That Boy of Yours," p. 26.

No earthly object is so attractive as a well-built, growing boy. He is truly "fearfully and wonderfully made." The teen period, John Keats says, "is the space between the boy and the man, in which the soul is in ferment, the character undecided, the way of life uncertain." Shakespeare puts into the mouth of Malvolio these words concerning this age: "Not yet old enough for a man, nor young enough for a boy; as a squash is before 'tis a peas-cod, or a codling when 'tis almost an apple."³ He is growing like the proverbial weed, he seems to be all legs, he has a painful sensation of awkwardness. "Up to the age of about fifteen the legs are growing more rapidly than the trunk. After fifteen the upper half of the body gains twenty-five per cent, the lower hardly half as much."⁴ "By fifteen the brain stops growing. The large arteries increase one third, the temperature rises one degree, the reproduction organs have functioned, the voice deepens, the stature grows by bounds and the boy needs more sleep and food than ever before."⁵ His heart nearly doubles in size; at ten the heart weighs 115 grams, at seventeen it weighs 230 grams. The blood is driven through his veins at double the

³ Beck, "Marching Manward," p. 46.

⁴ Tyler, "Growth and Education," p. 66.

⁵ Forbush, "The Boy Problem," p. 18.

pressure. "Chest girth is at birth nearly two thirds of the height. At nine it is almost exactly one half. The ratio diminishes until the thirteenth or fourteenth year in the boy. After this it rises continually, and at twenty should exceed one half the height."⁶ Increased girth is always a sign of increased power. Increase of vigor and decrease of sickness is marked at fourteen and sixteen in the boy, and these years are marked by a rapid increase in girth. Do you wonder why this "new man" is a revolutionist? A new sense of power and self-life calls out for expression.

"I must, I must: a voice is crying to me
From my soul's depths, and I will follow it."

He seeks out boys who are undergoing similar experiences and feelings, a group or gang is formed for weal or woe, for destructive or constructive purposes, for worthwhile deeds or damnable doings. He must find some form of expression. He is now determining his destiny. Now is the critical time of his life, for "Buoyancy and hopefulness of youth accompany the rise in blood pressure. Courage, vitality and the temperature of the body sink together during the hours before dawn. The tides of religious feeling are at their flood at fourteen and sixteen

⁶ Tyler, "Growth and Education," p. 67.

years when the girth and lung capacity have their accelerated increase.”⁷ To help harness this energy so that manhood may be conserved, is the duty as well as the privilege of workers among boys, for as Herbert says, “No sooner is a temple built to God, but the Devil builds a chapel hard by.”

“The glory of young men is their strength.” A wise leader will take advantage of the boy’s natural desire for physical struggle and prowess. Instead of frowning upon his enthusiasm for things physical, he will direct it along lines of wholesome self-knowledge and help him to understand that the things he so much desires may, if not skilfully controlled and directed, prove his greatest peril and unmaking. Recreation does not always re-create. Any form of dissipation is a waste of vital material which will be needed in some emergency. Physical health is a mental and moral asset. When Wendell Phillips started off for college, his mother gave him this advice, “My son, keep your linen clean, read your Bible every day, and let plenty of fresh air into your room.” “Conservation of bodily strength through cleanliness and fresh air, is the first thing needed.”⁸ Therefore a

⁷ Tyler, “Growth and Education,” p. 201.

⁸ Kirtley, “That Boy of Yours,” p. 10.

boy should be taught the value of keeping his body clean, that it is important for his mental and moral, as well as physical good, to keep the nasal passages open, to keep his finger nails and toe nails trimmed and clean, and to look after his eyes and ears and especially his throat.

The boy should understand that he has about 1,700 square inches of skin, each square inch containing about 3,500 sweating tubes, or respirating pores, which must not become clogged and must be given a chance to breathe. It is difficult to make a young boy understand that "cleanliness is next to godliness," for too often he desires to be neither clean or godly. The appeal of a strong, healthy, athletic body grips him quicker than the appeal of moral well being. The value of bathing should be explained to him in such a tactful manner as to create within him a "hankering" for a bath. To bathe daily with warm water to keep clean, and to follow with a quick cold bath and then a vigorous rub-down will not only increase vitality but do much to keep clean his thought life. "Cold bathing sends the blood inward partly by the cold which contracts the capillaries of the skin and tissue immediately underlying it, and partly by the pressure of the water over all the dermal surface, quickens the activity of kidneys, lungs, and digestive apparatus, and the reactive glow

is the best possible tonic for dermal circulation. It is the best of all gymnastics for the involuntary muscles and for the heart and blood vessels. This and the removal of the products of excretion preserve all the important dermal functions which are so easily and so often impaired by our modern life, lessen the liability to skin diseases, and promote freshness of complexion."⁹

Swimming is the amusement or sport *par excellence* among boys. This information was secured by testing 322 boys in many cities and towns, through the questionnaire method. They were requested to check off on a card provided them, the amusements named which they liked best and in order of preference. The figures in front of each line of the chart indicate first, second, and third choice and the figures at the end of each line give the number of boys voting for that particular amusement. Several tests and studies made with these same boys will appear in other chapters of this volume, as they represent a type of boy found in every community.

Swimming	1	59
	2	44
	3	48
Camping	1	57
	2	60
	3	34

⁹ Hall, "Youth," p. 105.

Baseball	1	44
	2	32
	3	34
Music	1	37
	2	29
	3	30
Football	1	28
	2	18
	3	23
Basketball	1	28
	2	31
	3	26
Track Athletics	1	26
	2	20
	3	18
Gymnasium	1	19
	2	23
	3	22
Hiking	1	13
	2	15
	3	32
Boating	1	11
	2	21
	3	25
Dancing	1	11
	2	12
	3	17
Parties	1	9
	2	17
	3	13
Theaters	1	8
	2	11
	3	12

Movies										
				1						1
				2						10
				3						10
Ages	13	14	15	16	17	18	19	20	over	20
	4	15	68	99	66	34	19	10	7	

"Swimming strengthens the lungs, because it causes deep breathing; it strengthens the nervous system, because it induces natural sleep; it strengthens the spine and enlarges the chest, because it causes the head to be thrown back and the chest out; it strengthens and sets right the pelvic organs, because the body is in motion on the horizontal plane. By the wormlike motion of the trunk characteristic of swimming, all the internal viscera are assisted in their normal functions; hence bowel, liver, and kidney troubles disappear, and the danger from appendicitis is greatly lessened."¹⁰

Sleep, that great mystery, is most important in the growth of a boy, yet how rebellious he is when it comes to bed time. To sit up late is to him a great privilege, and indulgent parents many times are responsible for the fatigue and nervous restlessness due to irregularity of sleep. Without sleep the brain would soon wear out. Wear and waste always go hand in hand with activity. Sleep helps to renew and rebuild.

¹⁰ Corsan, "At Home in the Water," p. 12.

Warner¹¹ thinks the hours of work and sleep should be as follows:

	<i>Age</i>	<i>Hours per week of work</i>	<i>Hours per night of sleep</i>
Between	8- 9	15	12
	9-10	20	11½
	10-11	25	11
	11-12	30	10½
	12-14	35	10
	14-15	40	9½
	15-17	45	9
	17-19	50	8½

We grow mostly during sleep, for then the products of nutrition, which during the day are used in replacing the constant waste of the system, are employed in building new tissue. A boy eats and sleeps far more in proportion than the adult; and this surplus of nutrition is expended in building up, or growing.

There is a tendency to mouth breathing among boys which should be corrected early. "The boy who sleeps with his mouth open not only has disturbed sleep but disturbs other sleepers, and lets the enemy in that dries up the saliva of the mouth, injures the teeth, diseases the throat and lungs, irritates the nerves, and racks the brain."¹² An Indian warrior sleeps and hunts and smiles with his mouth shut, and

¹¹ Hall, "Adolescence," Vol. I, p. 263.

¹² Green, "Thoughts for the People," p. 239.

with seeming reluctance opens it even to eat or to speak. An Indian child is not allowed to sleep with its mouth open, from the very first sleep of its existence; the consequence of which is, that, while the teeth are forming, they take their relative natural position, and form that healthful and pleasing regularity which has secured to the American Indians, as a race, the most beautiful mouths in the world. The nostrils were made to breathe through, and their delicate and fibrous lining is necessary to remove dust and other foreign substances, to purify and warm the air in its passage, and to stand guard over the lungs, especially during the hours of repose.

Note also that Indian mothers do not swathe their children in tight-fitting and uncomfortable garments. They do not put on growing feet, tight-fitting, closely laced shoes, or cover their heads with unventilated hats. The body is given every encouragement to grow in a natural manner.

A growing boy, when asked if he could name the three graces, replied: "Yes, breakfast, dinner, and supper." Someone has described the boy as "an appetite with the skin pulled over it." The boy very often sums up life in two words of three letters each—"F-U-N" and "E-A-T." Perhaps after all he has the real philosophy of

material existence, for when the real fun of living begins to wane and our digestive apparatus refuses to function properly, then we become of "all men most miserable."

"Growth is a very expensive process, and demands the combustion of a large amount of nutriment, more than is consumed by active muscular exercise. . . . The boy needs a liberal supply of food and oxygen during the periods of rapid growth or change. Kind and quality also demand attention. It must be suited to the needs of the epoch."¹³ Atwater tells us that the boy of fifteen or sixteen requires ninety per cent the food ration of the adult man, engaged in muscular work. A boy at twelve requires seventy per cent.

Scientists in making an analysis of the human body find that it is composed of lime, carbon, hydrogen, nitrogen, phosphorus, iron, and other ingredients, and they all go into the body as food, except what comes in as air, which is mainly oxygen. It is necessary that they be in the right proportion. "If he gets too much lime he runs to bones; or oxygen, he becomes flighty and fighty; or too much phosphorus into a will o' the wisp." Most of our diseases are due in the last analysis to malnutrition or to lack of assimilative power.

¹³ Tyler, "Growth and Education," p. 86.

Food has much to do with the boy's mind and character. Chemical changes in the body, due to food, are paralleled by changes in his emotions. The conversion of meat into man, of food into feeling, is an interesting process worth studying. "Food becomes blood and blood builds bones and muscles and nerves and brain tissues and, from that physical basis, we get power to think and feel and will and do." "The boy has a right, then, to have good food and enough of it and to have the wise oversight of those who are over him. The values of the food may be lost by too rapid eating. Haste and nervousness lead to the galloping style of eating. The boy may not Fletcherise, but he may be taught to put himself into his eating, which is next in importance to putting the eatables into himself. He should chew as long as he can teach himself to enjoy that particular mouthful. Eating is an art which he must be taught, as he is taught the art of painting or bookkeeping or printing or engineering."¹⁴

"A sound mind in a sound body" should be forever the appeal as well as the ideal. Dr. Hall says "Modern psychology sees in muscles, organs of expression for all efferent processes. . . . Muscle culture develops brain centers as nothing else yet demonstrably does. Muscles are the

¹⁴ Kirtley, "That Boy of Yours," p. 21.

vehicles of habituation, imitation, obedience, character, and even of manners and customs. . . . Skill, endurance, and perseverance may almost be called muscular virtues; and fatigue, caprice, languor, restlessness, lack of control and poise, muscular faults.”¹⁵

“Not only is all muscle culture at the same time brain-building, but a bookworm with soft hands, tender feet, and tough rump from much sitting, or an ænemic boy prodigy, ‘in the morning hectic, in the evening electric,’ is a monster. Play at its best is a school of ethics. It gives not only strength but courage and confidence, tends to simplify life and habits, gives energy, decision, and promptness to the will, brings consolation and peace of mind in evil days, is a resource in trouble and brings out individuality.”¹⁶

The normal play life of the boy is a challenge to the Church. Football, baseball, soccer, and other similar games may become schools of mental and moral training. Gulick holds that the reason why only some seven per cent of the young men of the country are in the churches, while most of the members and workers are women, is that the qualities demanded are the feminine ones of love, rest, prayer, trust, desire for fortitude to endure, a sense of atonement—

¹⁵ Hall, “Youth,” p. 8.

¹⁶ Hall, “Youth,” p. 76.

traits not involving ideals that must stir young men. The Church is just beginning to appeal to the more virile qualities, as evidenced in the Sunday School Athletic and Baseball Leagues.

Avoid unwise competition, which may spur the boy to overtaxation, and overstrain of heart. "Safety first" is superseding "take chances" and the risk of sacrificing any boy for the sake of the team, or of advertising himself and the organization which he represents, must be eliminated from athletics. "To put a young boy who is big and strong for his age, with older boys, who may be no larger, or may be even smaller, but who are much more strongly 'knit' and thus able to bear physical strain without harm, may disable the younger boy for life. We must be aware of the fact that a boy who has grown very large and strong for his age, generally has a heart a little small in proportion to his size—a heart which should be given opportunity for normal growth, and which should not be called upon for the great exertion needed in football or in some of the more wearing track sports. In this way many boys are injured."¹⁷ No growing boy should be permitted to play on a football team or engage in track sports without first undergoing a thorough examination

¹⁷ Taylor, "The Physical Examination and Training of Children," p. 58.

by a reputable physician. The goal of athletics and sports should be: safe, sane, all-round physical development and fitness, with enough of the competitive to develop that team work so necessary in later life, courage, self-control, loyalty, obedience, and, best of all, ability to play an uphill or losing game, and to smile in the face of discouragement or defeat.

Teach a boy the seriousness as well as the foolishness of waste. When one takes in liquor he wastes that much money, besides the injury to his body or mind. The very meaning of the word alcohol is interesting. It is derived from the Arabic "al-kahol," which means "something very subtle." Alcohol paralyzes the white blood corpuscles so that they cannot attack disease. Professor Rosenuff in his investigations discovered "that one half of the drunkards get the habit before 21 years of age, and one third before 16 years of age, that about 2,000 men die a day who are drunkards, and that one out of every four admitted to insane asylums were brought there by alcohol." Have the boy read several times this Confession:

"I am the greatest criminal in history.

I have killed more men than have fallen in all the wars
of the world.

I have turned men into brutes.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me, the hungry children know me,

The parents whose child has bowed their gray heads in sorrow know me.

I have ruined millions and shall try to ruin millions more.

—I am Alcohol."

Longfellow well says: "He that drinks wine, thinks wine, he that drinks beer, thinks beer." Teach the boy that to turn down his glass at a dinner or banquet is not a sacrifice, but an evidence of self-mastery, for it is the first glass and not the last glass that makes the drunkard. A wine glass is never right side up until it is upside down.

Abstinence has a distinct economic value to a community, as is evidenced in the following statement:

Petrograd, Via London, Sept. 30, 1914—10 P. M.—
Minister of Finance Bark to-day received an order that the prohibition of the sale of vodka shall be continued indefinitely after the end of the war. This order is based principally on the tremendously improved condition of the country since the Emperor issued the edict prohibiting traffic in this liquor.

Visitors arriving from Southern Russia say there is such a change in that region that the country is hardly recognizable. Peasants, who before the war had fallen into hopeless indolence and depravity, already have emerged into self-respecting citizens. The effect on character is already visible in neatly brushed clothes, instead of the former dilapidated and slovenly attire. Huts which were formerly dilapidated and allowed to go without repairs are now kept in first-class condition.

The towns have become more orderly and the peasants indulge in wholesome amusements. These people now save 55 per cent of their earnings, which formerly was spent for drink, and they have increased their earning capacity through sobriety. This extra money is now devoted to the necessities and comforts of life. This startling regeneration of the peasantry is, in the opinion of the Russian authorities, likely to have an important effect on the social and economic conditions of all Russia. A change in the large cities also is noticeable. Liquor still is sold in first-class cafes, but these are virtually empty. The Nevsky Prospect, once famous for its gay midnight life, is now quiet, without a sign of revelry.

The Savings Bank reports of Russia show savings increased 5,000 per cent (net) in the eight months following the closing of the drink shops.

The United States Government reports on the consumption of liquor show a decided decrease. The consumption of liquor in 1913 was 143,220,056 gallons, in 1914 was 139,138,501 gallons, in 1915 was 125,155,178 gallons, a net decrease of 18 million gallons, in two years.

One hundred and eight distilleries went out of

business in 1915 and forty-one breweries ceased to brew. The American Bankers Association attribute this decrease to the wave of thrift which seems to be sweeping over the United States.

Dr. Dennis of Cornell Medical School says: "The tendency to beer drinking is greatly strengthened by cigaret smoking because this habit becomes almost constant, causing a dryness of the throat and fauces, and hence irritating the throat." "The cigaret habit with its attendant evils, the saloon and vice," says Mr. E. W. Baines in an article on "The Hopeless Handicap,"¹⁸ "is sapping the mental and moral stamina of American young men, gnawing at the very vitals of their physical well-being. Teachers throughout the country recognize in the cigaret the school's deadliest foe, and confess without reservation that they find it practically impossible to educate a cigaret-smoking boy." He cites from the records of Harvard University the fact that "for fifty years not one tobacco user has stood at the head of his class, although five out of six (83 per cent) Harvard students use the weed. A city magistrate said recently, 'Out of 300 boys brought before me charged with various crimes 295 were cigaret-smokers.' According to the findings of Dr. Shaw, 80 diseases

¹⁸ *The Literary Digest*, August 8, 1914.

are traceable to tobacco, and 25,000 die annually from it."

It is an economic waste, as declared by Dr. D. H. Kress, an eminent physician, when he calculated that the amount spent in the United States alone for tobacco, annually, would enable him to provide thirty thousand families each with the necessities of life. In addition he says: "I could grant an allowance of \$5,000 to each of ten thousand other families. To each of ten thousand others I could give \$10,000. To each of one thousand other heads of families, I could make a Christmas present of \$50,000. To each of another thousand I could give \$100,000; and, besides, to each of five hundred of my best friends I could make an annual allowance of \$1,000,000. After doing all this, I would still have left each year \$200,000,000 to bestow on charitable institutions, and at least \$10,000,000 to keep the wolf from the door."

Give the boy these facts, adding the advice of Robert Burdette: "My son, as long as thou hast in thy skull the sense of a jay bird, break away from the cigaret, for lo, it causeth thy breath to stink like a glue factory; it rendereth thy mind less intelligent than that of a cigar store dummy; yea, thou art a cipher with the rim knocked off."

In twenty-seven years of personal friendship

with many thousand boys, the author has yet to meet the boy who did not have a moral let-down in his life the moment he began using tobacco. These are the two great foes of youth, tobacco and alcohol—eliminate these, and you eliminate myriads of other foes.

The most serious problem is to guide this coming man through the period when mind begins to have control over body, for “as a boy thinketh so is he.” “About eight hundred thousand boys come to maturity every year. Every one is born a male animal, gifted by the Author of Life with the germ of the sacred power of begetting children born in His image. The call to this power speaks in the boy so early that it startles him. It finds him fatally ignorant of its meaning. He turns this way and that for guidance and finds anything but satisfaction in the half-amused, half-scandalized confusion of parents over his ingenuous queries. His training consists of a stuffing process that results too often in an artificial rather than a natural boy.”¹⁹

It is the unnatural, hot-house forcing that is responsible for the highly nervous and sexually passionate adolescents, and there is a great lesson as well as a gleam of humor in these verses of Nixon Waterman:

¹⁹ Wilson, “The Education of the Young in Sex Hygiene,” p. 32.

"Hurry the baby as fast as you can,
Hurry him, worry him, make him a man,
Off with his baby clothes, get him in pants,
Feed him on brain foods and make him advance.
Hustle him, soon as he's able to walk,
Into a grammar school; cram him with talk,
Fill his poor head full of figures and facts,
Keep on a-jamming them in till it cracks.

"Once boys grew up at a rational rate;
Now we develop a man while you wait,
Rush him through college, compel him to grab
Of every known subject a dip and a dab,
Get him in business, and after the cash,
All by the time he can grow a mustache;
Let him forget he was ever a boy,
Make gold his god and its jingle his joy;
Keep him a-hustling and clear out of breath
Until he wins—nervous prostration and death."

In how few homes is sex instruction given by fathers and mothers. The boy has the right to be taught God's laws of reproduction and life and those engaged in the business of human culture, whether father or god-father, cannot brush aside lightly this great responsibility. For a parent not to know the boy's physical characteristics and possibilities and powers is a kind of negligence bordering on the criminal. Parents should understand that building a clean, wholesome character is much greater than erecting a house of stone and mortar. The replies from 169 churches received by the Commission appointed

by the International Sunday School Association to study Adolescence, to the questions regarding the physical life of the adolescent,²⁰ reveal a startling lack of interest and knowledge concerning the religion of the body and its relationship to the religion of the soul, and the twelve recommendations made by the Commission should be considered seriously by every church worker among boys. Other organizations have for years recognized this relationship, which in part is responsible for their success in winning and holding boys.

"The Health Creed" distributed by the Massachusetts State Board of Health among boys and girls is proving a most effective method of winning boys to self-preservation through the sane observance of the laws of good health. The creed is as follows:

"My body is the temple of my soul, therefore,

"I will keep my body clean within and without,"

"I will breathe pure air and I will live in the sunlight,"

"I will do no act that might endanger the health of others,"

"I will try to learn and practice the rule of healthy living,"

"I will work and rest and play at the right time and in the right way, so that my mind will be strong and my body healthy, and so that I will lead a useful life and be an honor to my parents, to my friends and to my country."

²⁰ Alexander, "The Sunday School and the Teens," p. 216.

Through well conducted camps, exhilarating hikes, interesting scout work, exciting games, attractive lectures on health and hygiene, boys have been led to reverence for their bodies and to definite Christian living and service. Building boys is better than mending men. The compensation for such work is clearly set forth in the following verse:

“Who builds in Boys builds lastingly in Truth,
And ‘vanished hands’ are multiplied in power,
And sounds of living voices, hour by hour,
Speak forth his message with the lips of Youth.

Here, in the Home of Hope, whose doors are Love,
To shape young souls in images of right,
To train frail twigs straight upward toward the Light;
Such work as this God measures from above!

And faring forth, triumphant, with the dawn,
Each fresh young soul a missionary for weal,
Forward they carry, as a shield, the seal,
Of his example—so his work goes on.

Granite may crumble, wind and wave destroy,
Urn, shaft or word may perish or decay;
But this shall last forever and a day—
His living, loving monument—a Boy!”

CHAPTER II

INTELLECTUAL CHARACTERISTICS

"Mind is the master power that molds and makes
And man is mind, and evermore he takes
The tool of Thought, and shaping what he wills,
Brings forth a thousand joys, a thousand ills—
He thinks in secret, and it comes to pass
Environment is but his looking glass."

—BENTON.

The body is the servant of the mind. It obeys the operations of the mind, whether the thought be deliberately chosen or automatically expressed. At the bidding of unlawful thought the body sinks rapidly into disease and decay; at the command of glad and beautiful thoughts it becomes clothed with youthfulness and beauty; therefore a "sound mind in a sound body" is something more than a maxim, it is a reality. "'Tis the mind that makes the body rich." What is mind? Mind is the feeling, thinking, willing part of man. More exactly, the mind is that which manifests itself in our processes of knowing, of feeling, and of willing. What mind is in itself we do not know. We know only what it does.

The body is the means of communication between the mind and the outside world. The part of the body most intimately connected with the mind is the brain, and it is interesting to note here that, according to the study made by Kirkpatrick, "The weight of the brain of boys at birth is 12.29 per cent of that of the body, while at twenty-five years it is only 2.16 per cent of the weight of the body."¹ It is outgrown by other organs. This brain mass born with the boy betokens his capacity for mental development and it is this which to so large an extent presents him to us for the making.

"The organs of behavior, if one may use the expression, are nerves and muscles. Acting conjointly they form the nervo-muscular, or as it is now more often called, the 'sensori-motor' system."² The brain is the chief part of the nervous system. A brief presentation of the nervous system will help us understand the workings of the boy's mind, for we are rapidly retreating from the old mistaken idea that "children's heads are hollow," and the following verse taken from the *London Post* is a bit of irony in favor of the more progressive educational movement, which believes in natural and visualized methods in-

¹ Kirkpatrick, "Fundamentals of Child Study," p. 19.

² Mark, "Unfolding of Personality," p. 48.

stead of the ready made and automatic methods
so much in vogue.

“Ram it in, jam it in,
Children’s heads are hollow;
Slam it in, cram it in,
Still there’s more to follow.

Hygiene and history
Asiatic mystery,
Algebra, histology,
Botany, geometry,
Latin, etymology,
Greek and trigonometry,
Ram it in and cram it in
Children’s heads are hollow.

Scold it in, mould it in,
All that they can swallow;
Fold it in, hold it in,
Still there’s more to follow.

· Faces pasty, pinched and pale
Tell the plaintive, piteous tale;
Tell of hours robbed from sleep,
Robbed from meals for studies deep;
All who ’twixt these millstones go
Tell the selfsame tale of woe;
How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, clubbed it in,
Pumped it in, stumped it in,
Rapped it in, slapped it in,
When their heads were hollow.”

Someone has said, "You can lead a horse to water, but you cannot make him drink; you can drive a boy to school, but you cannot make him think." All real education consists in the use of facts rather than their accumulation, for

"The mind is not a garner to be filled,
But a garden to be tilled."

The nervous system consists of two parts: the cerebro-spinal system and the sympathetic system. The nervous tissue of the cerebro-spinal system is of two kinds: white matter, consisting of nerve fibers, and grey matter, consisting of nerve fibers and nerve cells. The brain is enclosed in the cranium or skull. It consists of several parts, the chief of which are the cerebrum, or the seat of sensation, reasoning, emotion, and volition (these powers seem to reside in the grey matter); the cerebellum, the regulator or coordinator of muscular movement, and really the servant of the cerebrum; and the medulla oblongata, or prolongation of the spinal cord, serving as a conductor between the spinal cord and the cerebellum and cerebrum.

Maturity, or more properly great increase of efficiency, is marked by the appearance of the medullary sheath or spinal marrow, surrounding the nerve fibers in the centers. "At birth, there is little medullation in the cerebrum, or upper

part of the cranium. Here the sensory centers mature first; first those of smell, then of sight, last of all, those of hearing. The centers in the cortex which preside over voluntary motion seem to mature later. The child is at first sensory and receptive; later an active, motor, purposing, and voluntary being,"³ then these two stages become united. During the period of growth and of early development every organ is plastic and easily modified. Then these modifications set and become permanent. The brain forms no exception to the rule. There is a time when it is easy to learn and acquire. If we delay too long, we learn and acquire with difficulty. "It is hard to teach an old dog new tricks," and "as the twig is bent the tree's inclined," are old sayings, in perfect accord with deductions of science. The sympathetic system is situated on each side of the backbone or vertebral column. Branches from this system ramify to the heart, stomach, etc., and do much to control these organs. The sympathetic system is concerned more closely with the body than with our mental life. The nervous system has thus been explained in detail in order that the wonderful unfolding of the boy's personality may be better understood.

"The mind of a young boy is apparently a picture gallery of experiences, observations, and

³ Tyler, "Growth and Education," p. 72.

products of the imagination. When very young he wishes to handle everything. His eyes and ears are wide open. His usual question is, 'What is it?' There is much in a name to him. We give him things to see what he will do with them. He is really experimenting with himself and the world, which is wonderfully fresh and fascinating to him. These characteristics of the sensory periods last from infancy to perhaps the eighth year. The second period, from seven to thirteen, is one of coordination of motion and emotion. The sense organs are still improving, but this is chiefly a motor epoch, when his interest is in plays calling forth the use of the muscles of the legs and arms."⁴ Around thirteen is the age when boys begin to examine their evidence critically, and when the reasoning power of the mind appears as a dominant factor in the mental life of the boy.

Imagination is a marked characteristic in the mental development of a boy. Before thirteen years of age, to him toys are symbols; a chair becomes a horse, a car, or a boat; placed across the corner of the room it forms a house, a cave, or a wide field. As he grows older, imagination becomes constructive. In the museum he sees a knight's suit of armor; he calls up images of man and horse, places the man, as it were, in-

⁴ Tyler, "Growth and Education," p. 76.

side the armor and spurs the horse, and begins to imagine a knight ready for the tournament. Here is activity involved in imagination, combined with parts or whole of memory images, made through reading or by looking at pictures. His power of imagination plays an important part in mind development. Clear images can be built up upon a sensory basis only. "Seeing things at night" is tame compared with the way a normal boy sees things with his eyes wide open, things that are not—day dreaming, some call it. It is not wrong either, for Alden says "genius is creative imagination and ingenuity is its power of insight." The Wrights, Curtiss, Ferris, Edison are the product of imagination.

"Imagination gives wings to his hope, feet to his reason, force to his decision and vividness to his memory. It furnishes him invisible armor and victorious arms for his battle against the false and vicious and vulgar; for he can picture to himself the ideal, true, and virtuous and good and then make them real. It enables him to secure control of himself at the time when he is becoming acquainted with his own volatile and mysterious powers, for he can be made to see the vast benefit to come from such self-control."⁵

Imagination is the means of bringing in sug-

⁵ Kirtley, "That Boy of Yours," p. 39.

gestions from the outside and taking them out again into the life. We cannot estimate the power of suggestion. It is putting the idea into the mind of another which becomes an action. This servant of the mind, is also capable of playing havoc with a boy's life. A speaker, when talking to a Sunday school class about the fixedness of habits, said that if they would write their names in the cement sidewalk while it was soft, the writing would last as long as the walks. Of course the boys did the writing without any loss of time.

Someone has said, "the boundary line between virtue and vice is situated in the imagination." If the imagination is not disciplined, its very power becomes the boy's weakness. Much of the injury to boyhood is to be traced to an outraged imagination. In adolescence the boy longs for comradeship which he can "idealize," and therefore he affords his parents and men a rare chance to help him transform ideas and ideals into things, and change the golden dreams of boyhood into the worthy deeds of manhood.

Too much stress cannot be placed upon the educational value of pictures, such as Watt's "Sir Galahad" with its impelling message, "My strength is as the strength of ten because my heart is pure"; Hofmann's "The Boy Jesus," with purity of life gleaming from the eyes and every

line of the face; and "Washington in Prayer at Valley Forge," a reproduction of the bronze tablet on the Sub-Treasury in Wall Street, New York, which made such an impression on a Boy Scout as he stood looking at it, that a writer has immortalized the scene in the following verses:

"Wall Street rang and echoed with its traffic;

A brown Boy Scout stood in his khaki there
Before the bronze which showed his Nation's father
Kneeling in anguish to his God in prayer.

The trim boy, hustled by the rushing thousands,
His bright eyes still kept fastened on That Face;
His lips, soft parted, like a sweet flower trembled;
He seemed exalted in his boyish grace.

He turned, his tanned cheek flushed with noble fervor,
While his brave eye with resolution flamed;
If *Washington* could kneel in supplication,
Then why should I, a mere boy, feel ashamed!

Whenever dangers in my life surround me,
I'll ever think of that bronze gleaming there!
Great Washington, who led our mighty Nation,
Shall be the leader of one boy in prayer."

Roark in his "Psychology in Education" says:
"Parents and teachers should set before boys and girls the best characters in literature, history, and biography; not in any goody-goody way, not with too much stress upon the desirability of imitating them, but in a frank, cordial, rational way. . . . What the imagination

habitually contemplates that will it form into the ideals in whose image we make ourselves.”⁶

It was a clever, actively thinking, handsome boy of sixteen who said, “I sometimes think, I often think, that perhaps it would be a good idea for a fellow to be buried when he was fifteen and not dug up again until after he was twenty. It’s so hard for a boy to know just exactly what is best to do.” He had to come to the point where he must begin to decide. He is now battling his way through a chaos of developments. “Before him stretch all the long years of life, years of thought, of work, of attainment, or years of blighted hope, of struggle, and failure, and useless despair. Those years may hold so much! Behind him lie his poor young sixteen birthdays, more than half of them the birthdays of a child, and his experience is all that lies between them.”⁷ He must now decide. Here is where most of life’s tragedies are enacted. Blessed is that parent or friend who can so interpret the mind of the boy that he can suggest a “way out.”

Modern economic conditions have weakened the power of the will. Luxury, over-heated houses, rapid transportation, have produced a physical laziness which is a disease of the will.

⁶ Roark, “Psychology in Education,” p. 216.

⁷ Bok, “Before He is Twenty,” p. 35.

In the olden days "will culture" was acquired through authoritative direction of the parents. Respect for authority must be a part of the boy's mental development. "To obey is liberty." Directing his will is better than breaking his will. Outwardly the will manifests itself in actions and deeds; inwardly it controls the thoughts. There is nothing that will help develop and strengthen the will like responsibility for given tasks or work. The boy's love of activity, coupled with the joy of achievement, may be the means of his mastering the secrets of a strong will and prepare him to face his future with increasing strength. Moral deterioration results from a weak will, which may be explained partly by defective imagination and partly by weakness of motive. Get the boy to see that work brings pleasure, skill, approbation, promotion, and the consciousness of increased power.

There are about 13,000,000 young men in the United States of the teen age. Were they to march ten abreast, twelve feet apart, they would form a column 2,800 miles long, almost the distance from New York to San Francisco. They could start with the raw material and build the Brooklyn Bridge in three hours. They could build the Chinese Wall in five days. They could build a railroad from New York to San

Francisco between the rising and setting of the sun. The problem of saving them from habits that wreck, from idleness, from atrophying luxury, from misdirected energy, and helping them to form habits that build character and that make for efficiency and good citizenship, is enormous.

Nearly all habits, mental and personal, are formed before twenty years of age. "All authors agree that habit has a physiological basis; that the sensation which the nerve carries to the brain for the first time cuts a path, speaking figuratively, through the brain, and that the same sensation, if repeated, and not prevented from doing so, will follow the same path. When this has been done so many times as to be repeated unconsciously, habit has been formed."⁸ The plasticity of the living matter of our nervous system, in short, is the reason why we do a thing with difficulty the first time, but soon do it more and more easily, and finally, with sufficient practice do it semi-mechanically, or with hardly any consciousness at all—for example, the winding of one's watch, dressing and undressing, etc. It is unfortunate that the word habit has been popularly associated with evil rather than with good. As James says: "We talk of the smoking-habit, and the swearing-habit, and the drinking-

⁸ See, "Teaching of Bible Classes," p. 147.

habit, but not of the abstention-habit, or the moderation-habit, or the courage-habit. But the fact is that our virtues are habits as much as our vices.”⁹

Habit is character. Ex-President Eliot recently said: “I have seen for thirty years a steady stream of youth coming to the University, eighteen or nineteen years of age. In almost every instance the character of the youth is determined before he goes to college. He has determined the way he faces before he is eighteen years old.” “A character,” says J. S. Mill, “is a completely fashioned will.” The Bible recognizes the importance of the habit of right thinking. “Thou wilt keep him in perfect peace whose *mind* is stayed on Thee.” “Think on these things.” “As a man thinketh in his heart, so is he.” Thought determines character.

“Sow a thought and reap a deed,
Sow a deed and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny.”

Gladstone said: “What is really wanted is to light up the spirit that is within a boy. In some sense and in some effectual degree there is in every boy the material of good work in the world; in every boy, not only in those who are

⁹ James, “Talks to Teachers,” p. 64.

brilliant, not only in those who are quick, but in those who are stolid, and even in those who are dull."

As the boy reaches the seventeenth and eighteenth years, his receptive powers quicken, and there comes that period when the *ego* is at its height, the time of self-assertion, self-sufficiency, self-feeling, and braggadocio. Up until this period he accepted things because he was told, but now he begins to think for himself. It is the period when doubts and questionings arise. But remember that doubt is not the same as unbelief; doubt is *can't believe*, unbelief is *won't believe*. Doubt often implies intellectual strength. He wants to go it alone. Here is where parental authority and self-control, or rather freedom from the control of parents, clash. If we understand the individual dispositions of boys, we may have a more correct idea of their motives. Disposition involves temperament, and both are factors in the will. While many of the motives of early boyhood are still present, yet those which dominate now are those of vigorous impulse and self-sufficiency, love of activity, love of power, love of fame, self-importance, and the like. A wise parent or leader will seek the good in each emotion and utilize it as a motive force. Discipline is necessary in the formation of character, but it is only an aid, and requires other

forces to assist it. When penalties are inflicted, their guiding principle should be their influence on character.

Physical compulsion is not moral discipline. Love and confidence are the great restraining factors. "Love means patience when the boy slips backward, appreciation when he steps forward . . . and forgiveness for his stubbornness, indifference, and ingratitude. Love substitutes commendation for condemnation, prevention for punishment, and cooperation for coercion."¹⁰ It means the thirteenth chapter of First Corinthians in action.

Consciously or unconsciously we have been placing too much stress upon material things rather than upon ideals, until the boy has a confusion of ideas regarding life, instead of inspiring ideals. There is such a thing as a boy growing into his ideal. Music, books, pictures, help to create his ideals. Observation, imagination, discrimination, and judgment are all involved in the cultivation of ideals. The receptive are far ahead of the creative and expressive powers in boys of the teen age. As time goes on, the desire for expression will grow and should be encouraged, but with wisdom and tact. It is at this point that memory comes to his aid. Memory is not a special faculty, but a general

¹⁰ Raffety, "Brothering the Boy," p. 6.

condition of the mind. Without memory and attention mental operations would be impossible. "When the mind acts in such a way that it records, retains, and restores the ideas gained by its own activity, it is said to perform an act of memory." Memorizing passages in literature, formulæ in mathematics, definitions of important terms in science is not only the acquisition of knowledge, but as Ruskin says, is adding to the storehouse which the boy is filling for future use.

What a wonderful language is music! It has been called the "universal language of mankind." "There is no feeling, perhaps, except the extremes of fear and grief, that does not find relief in music—that does not make a man work or play better." To hundreds of boys, however, music is an unknown language. The boy's sensitive ears, capable of recognizing from forty to thirty-eight thousand sound vibrations per second, will just as easily make a brain record of the best as it will of the trash, and should be trained early in life to distinguish the difference between the kind of music which exists but for a day and that which abides in the soul forever. The short life of a popular song or tune is in itself an evidence of its worthlessness. Compare with this the virility of the great oratorios, symphonies, and hymns of the church. Take for instance "The Messiah," written by

Handel in 1742, increasing in beauty each time it is sung, and enjoyed by thousands at the Christmas festival season, or those old melodious airs like "Home, Sweet Home," "Swanee River," and scores of others that are not only melodious but full of meaning, the words finding a response in heart and soul, as the strains of melody and the words come through the wide open doorway of the ear.

Joseph Cook says: "Attention is the mother of memory, and interest the mother of attention. To secure memory, secure both her mother and her grandmother." How many audiences to-day can sing through two verses of "My Country! 'Tis of Thee" without getting the lines mixed, or sing more than one verse of the "Star Spangled Banner," without hesitation or uncertainty? It is because we do not think out the thing to be remembered. Better thinking means always a better memory. Getting a thing by heart as well as by head will make a boy remember forever, for he always remembers the thing his heart is in. Hubbell says: "Too little emphasis is placed on memory as a treasure house. The wear and tear of daily life tends to rob one of so much of the joy and beauty and freshness of youth, that if in age he may lay under tribute the treasures stored in a well-spent youth, he is not only rich for all his life, but finds these

treasures developing new degrees of excellence and reinforcing his mind in the hour of sorest need. There comes a great temptation—and an inspiring quotation, whether poetry or Scripture, comes to make him strong. There comes a time of discouragement—and the ray of hope bursts through the clouded sky of his life. There comes an hour of doubt—and the high faith which has been stored in the mind and heart is brought back again, so that he mounts up as an eagle, can run and not be weary, can walk and not faint.”¹¹

Language is the vehicle of thought, and the necessary channel for both impression and expression, and yet, owing to the love for the sensational and the desire to be original, “Slang” and not “language” is the modern boy’s vehicle of expression. Conradi some years ago made a very interesting study of the origin and use of “slang,” and the results are printed in Hall’s “Adolescence,” Vol. II. It appears that between 14 and 16 years of age is when its use is greatest. The reasons given were that slang was more emphatic, more exact, more concise, convenient, relieved formality, was natural, manly, etc. Only a few thought it was vulgar. A somewhat striking fact is the manifold variation of a pet typical form, for

¹¹ Hubbell, “Up Through Childhood,” p. 188.

instance, "Wouldn't that — you?" the blank being filled in by jar, choke, rattle, scorch, get, start, etc., or instead of you, adjectives are devised. Conventional modes of speech do not satisfy the youth, so that he is often either reticent or slangy. Conradi goes on to say that weak or vicious slang is too feeble to survive and what is vital enough to live fills a need. The final authority is the people, and it is better to teach youth to discriminate between good and bad slang than to forbid it entirely. Emerson calls it "language in the making, its crude, vital, raw material. It is often an effective school of moral description, a palliative for profanity and expresses the natural craving for superlatives." The antidote to the excessive use of slang is to furnish opportunity and incentive for the reading of good English through "a generous diet of books abounding in ideals, information, adventure, incident, told in strong, accurate, and appropriate language."¹²

In answer to the question, "What is your favorite slang expression"? 349 boys representing the Young Men's Christian Association and the churches of 80 different cities and towns in Massachusetts and Rhode Island gave the following replies. The slang expressions are grouped

¹² Burr, "Adolescent Boyhood," p. 17.

under the ages of the boys and arranged in order of greatest prevalent usage.

UNDER 15 YEARS

"Gosh!"	"You saphead!"
"Good <i>Night!</i> "	"You said your pageful, turn over."
"Oh Gee!"	"Cheer up, the worst is yet to come!"
"Gee Whiz!"	"For the love of Mike!"
"Doggon it!"	"Ain't no sich thing, by heck, Bub!"
"Hey yep!"	"Mein Gott in Himmel!"
"Cheese it!"	
"Darn it!"	
"By golly!"	
"By jingles!"	

AGE 15 YEARS

"Oh gee!"	"Oh lu lu!"
"Good Night!"	"Oh joy!"
"Gee Whiz!"	"You bet!"
"Gosh!"	"You win!"
"For the love of Mike!"	"That's different!"
"Golding it!"	"You're full of coke!"
"Ding Bust it."	"You're foolish anyway!"
"Hang the luck!"	"You've got a fat chance!"
"Ge-e-e-e!"	"Yeal!"
"Hully Gee!"	"Coises!"
"Great Guns!"	"Shoot!"
"Gee Christmas!"	"Yah!"
"Gosh Hang it!"	"Jinks!"
"Doggone it all!"	"Glory be!"
"Doggone it!"	"Fine dope!"
"Ding all the luck!"	"Fat chance!"
"Cheese it!"	"Carnsarn it!"
"You go Fish!"	"Jimminy Crickets!"
"Tough Cheese!"	"Son of-a-gun!"
"You poor fish!"	"Hang the luck!"
"All right!"	"What the heck!"
"Watch Out!"	"I should worry!"
"Come Across!"	"Rats, go to grass!"
"Ain't Cha!"	"Hear yer, oh yes!"
"Lie dead!"	"Run up a tree and branch off!"
"Cut it out!"	"Hurry up, you're wasting time!"
"Ar the dickens!"	

"Oh shovel!"
 "Oh Ham!"
 "Oh Bull!"
 "Can it!"
 "Darn it!"
 "Oh you goup!"

"What are *you* selling now, I
 pass!"
 "Do you like fruit? have an
 onion!"
 "Say for the love of Pete, have
 a heart!"

AGE 16 YEARS

"Good night!"
 "Darn it!"
 "Gosh!"
 "Gee Whiz!"
 "Cut it out!"
 "For the love of Mike!"
 "Bull!"
 "Au fish!"
 "Gee! you've got me!"
 "Gosh!"
 "Gosh ding it!"
 "Gosh hang it!"
 "Gol ding it!"
 "Oh Baby!"
 "Oh Shucks!"
 "Oh heavens!"
 "Oh thunder!"
 "Oh can it!"
 "Oh the devil!"
 "Oh what a Ham!"
 "Oh cuss it all!"
 "Oh man, oh boy!"
 "Blamed!"
 "Bugger!"
 "Whoops!"
 "Ischkabibble!"
 "Confound it!"
 "Go to it!"
 "Ruin did it!"
 "The deuce!"
 "The devil!"
 "What the dickens!"
 "Masser, Masser!"

"S'matter Pop!"
 "Lay dead!"
 "Hey John!"
 "Au crap!"
 "She did!"
 "Hey guy!"
 "Great Scott!"
 "Believe me!"
 "Tough cheese!"
 "Nothing stirring!"
 "Holy mackerel!"
 "Fiddle sticks!"
 "Whee doddy!"
 "Whe-e-e-ee, Po-o-oo!"
 "50-50!"
 "Go and Hang!"
 "For crab's sake!"
 "Hang it all!"
 "Have a lemon!"
 "Pass the pickles!"
 "Cut the raw stuff!"
 "Quit your kidding!"
 "Forget the hot air!"
 "Good night shirt!"
 "Well, I'll be darned!"
 "Go to the bugger!"
 "Get, some pep in it!"
 "You're full of coke!"
 "For the love of Mike!"
 "That's your tough luck!"
 "Ain't it a great 'un!"
 "Godfrey Macmullen!"

AGE 17 YEARS

- | | |
|-------------------------|-------------------------------|
| "Gee whiz!" | "Oh, Christmas!" |
| "Gosh!" | "Tough luck!" |
| "Good night!" | "Nothing doin'!" |
| "Gee!" | "Nobody Home!" |
| "For the love of Mike!" | "Doan, no!" |
| "The deuce!" | "Awfully nice!" |
| "Gee, that's tuff!" | "Hi! Jack!" |
| "Golly!" | "Cut it out!" |
| "Golly Moses!" | "Rackems up!" |
| "Bugger!" | "What the deuce!" |
| "Heavens!" | "I'll be darned!" |
| "Bull!" | "Son of a gun!" |
| "Darn it!" | "Thunder and Ice!" |
| "Damm it!" | "Good night, nurse!" |
| "Confound it!" | "For Gory sake!" |
| "Daugonit!" | "Oh, hire a hall!" |
| "Oh, hang it!" | "Have a heart, kid!" |
| "The deuce with it!" | "What do you mean, kid!" |
| "By jove!" | "Au, cut your kiddin'!" |
| "By George!" | "That's nice, don't fight!" |
| "Oh, blue jay!" | "Slide your cow along!" |
| "Oh, hake!" | "You're so bright your mother |
| "Oh, Murder!" | calls you son!" |
| "Oh, Thunder!" | |

AGE 18 YEARS

- | | |
|-------------------------|----------------------------|
| "Good night!" | "Oh War!" |
| "Darn it!" | "Damm it!" |
| "Cut it out!" | "Ain't!" |
| "Gosh!" | "Whoa Bess!" |
| "For the love of Mike!" | "Have-a-heart!" |
| "Gee!" | "Fiddlesticks!" |
| "Gee Whiz!" | "You're full of coke!" |
| "Gol ding it!" | "It's more gosh darn fun!" |
| "Oh Craps!" | |

AGE 19 YEARS

- | | |
|-------------------------|------------------------|
| "Gee!" | "The Hell with it!" |
| "Darn it!" | "Crackie!" |
| "For the love of Mike!" | "Believe me Xantippe!" |
| "Gosh!" | "Jimminy Whiskers!" |
| "Believe Me!" | "Good night!" |

"Have a heart!"	"Get your goat!"
"Gosh darn it!"	"I should worry!"
"Gol darn it!"	"What gets my goat!"
"Damm it!"	"O, come on, cut it out!"
"Hang it!"	

AGE 20 YEARS AND OVER

"Gosh!"	"Oh Hell!"
"Gee Whiz!"	"What's the idea!"
"By Chowder!"	"You poor Simp!"
"Gosh hang it!"	"Stop, you're kidding me now!"
"Gee!"	
"Darn it!"	

It will be noticed that as the boys approach the later teens, the expressions grow bolder and border pretty close, in fact altogether in some phrases, to accepted "swear words."

In the early ages of twelve and thirteen, interest centers in story telling. "A camp fire, or an open hearth with tales of animals, ghosts, heroism, and adventure can teach virtue, and vocabulary, style, and substance in their native unity."¹³ As the boy grows older he becomes interested in books of information and it is encouraging to note how "Everybody's Library," "The Book of Knowledge," "Popular Mechanics" is rapidly displacing the "thriller." Guard against too much reading, excessive use of slang, and too great expenditure of nerve force in the "absorbing" book, and skilfully direct his language and his reading so that he will enrich his mind

¹³ Hall, "Youth," p. 258.

and store away rich and varied knowledge for the future years.

In order to get first-hand information regarding the kind of books and magazines boys actually read and enjoyed most, 326 boys were asked the following questions: "Of all the books you have ever read which two or three do you like best?" and "What magazines do you enjoy best?" The replies are surprising as well as interesting. They are classified according to the age of the boy and in the order of the greatest preference. The largest proportion of the boys were between 15 and 17 years of age.

FAVORITE BOOKS AND MAGAZINES

AGE 13

BOOKS

Dan Monro
The Boys of '76
Two Little Savages
The Cruise of the Cachalot
Up from Slavery
Riders of the Purple Sage
The Best Man

MAGAZINES

Youth's Companion
Boys' Life
Electrical News

AGE 14

BOOKS

Pilgrim's Progress
The Phantom Ship
Sherlock Holmes
Kidnapped
Campmates
College Days

Double Traitor
The Sea Wolf
The Book of Knowledge
The Merchant of Venice
The Prince of the House of David
A Whaleman's Adventure

Treasure Island

The Lost Gold Mine

Ivanhoe

Boy Scouts Books

Top Notch Library

Lone Star Rangers

The Rainbow Trail

The Little Shepherd of
Kingdom Come

MAGAZINES

*Popular Mechanics**American Boy**Youth's Companion**Boys' Life**Scientific American**Life**Literary Digest*

AGE 15

BOOKS

Ivanhoe

Treasure Island

Les Miserables

Tom Sawyer

The Last of the Mohicans

A Tale of Two Cities

A Man Without a Country

The Trail of the Lonesome
Pine

The Horseman of the Plains

The Spoilers

The Doctor

Ben Hur

The Rosary

Knights of King Arthur

Stover at Yale

Tennessee Shad

Around the World in 80
Days

The Shepherd of the Hills

Red Pepper Burns

David Harum

Kadet Kit Karey

Sir Nigel

The Spy

The Boss of Wind River

Lincoln

Corporal Cameron

Dave Darrin Series at An-
napolis

The Scarlet Letter

Captain Eric

Winning His Way

Silas Marner

Black Beauty

Tom Brown's Schooldays

Pollyanna

Dave Porter Books

Mr. Pratt

Kasan

Julian Mortimer

The Heritage of the Desert

The Amateur Gentlemen

Kim

The Call of the Wild

Freckles
 The Little Shepherd of
 Kingdom Come
 The Story of a Bad Boy
 Sherlock Holmes
 Only an Irish Boy
 Nicholas Nickleby
 A West Point Yearling
 Campus Days
 The Sky Pilot
 Ward Hill Series
 Lorna Doone
 Don Quixote
 The Head Coach
 Uncle Sam's Boys as Re-
 cruits
 Story of Panama Canal
 Western Stories
 Marvels of Modern Me-
 chanics
 Robinson Crusoe
 Gold
 Camping for Boys
 Rolf in the Woods
 The Blazed Trail
 The Turmoil
 The Count of Monte Cristo
 The Three Musketeers
 Rise of Roscoe Paine
 By Right of Conquest
 History of U. S.
 As You Like It
 Rover Boy Series
 Hector's Inheritance
 Riders of the Purple Sage

The Stroke Oar
 Captains Courageous
 Scottish Chiefs
 Planting the Wilderness
 Alger Series
 The Sea Wolf
 Life of Washington
 Up from Slavery
 The Talisman
 Jane Gray
 Ready Money
 Truth

MAGAZINES

Popular Mechanics
American Boy
Life
Youth's Companion
Boys' Life
Cosmopolitan
Literary Digest
World's Work
Saturday Evening Post
St. Nicholas
Boys' World
Outlook
American
Judge
Motion Pictures
Baseball
Review of Reviews
Popular Electricity
Everybody's
Illustrated World

AGE 16

BOOKS

Treasure Island	A Tale of Two Cities
Ivanhoe	Harry Watson's High
Freckles	School Days
The Last of the Mohicans	Beltare the Smith
Silas Marner	The Varmint
The Prospector	Boy Scout Series
The Perfect Tribute	The Mansion
The Twisted Skein	Ramona
Prince of Graustark	Leadership
White Fang	Life of George Washington
Tim and Roy in Camp	Dorymate
Little Sir Galahad	History of U. S.
Laddie	The Vicar of Wakefield
The Lay of the Last Min-	Hans Brinker
strel	Captains Courageous
Bob, Son of Battle	The Patrol of the Sun
Blindness of Virtue	Dance Trail
David Harum	Macbeth
O. Henry's Works	Crofton Chums
As You Like It	Robinson Crusoe
Julius Cæsar	The Maid of the Whisper-
The Sky Pilot	ing Hills
Donald MacCrae	College Life (Dean Briggs)
Tommy's Remington Bat-	Tom Swift Series
tle	The Shepherd of the Hills
Pilgrim's Progress	The Inside of the Cup
Camp in the Foot Hills	The Master of the Inn
Prescott at West Point	Near to Nature's Heart
Campus Days	The Blazed Trail
Dickens' Works	The Spy
Rover Boy Series	Pollyanna
Dave Porter Series	Overland Red
Sea Wolf	Lorna Doone
	Michael O'Halloran

A Final Reckoning
 Ben Hur
 Paul Leonard's Sacrifice
 The Call of the Wild
 Travels with a Donkey
 Ninety-Three
 The Lost Prince
 Compelled Men
 The Other Wise Man
 Glengarry School Days
 Life of Benjamin Franklin
 The Merchant of Venice
 A Man Without a Country
 The Lure of the Labrador
 Wild
 The Winning of Barbara
 Worth
 Les Miserables
 The Valley of Fear
 Riders of the Purple Sage
 On Your Mark
 The Head Coach
 The Little Shepherd of
 Kingdom Come
 Puddin'head Wilson
 White Fang
 The Girl of the Limberlost
 Ungava Bob
 The Talisman
 Frank Hunter's Peril
 Penrod
 Winning His Way
 Wolf Hunter
 The Three Musketeers
 Tom Sawyer

The Harvester
 The Golden Hope
 Sheridan's Memoirs
 Lookout Island Campers
 Sherlock Holmes
 Kim
 On the Wings of the Morn-
 ing
 Fighting in Flanders

MAGAZINES

Popular Mechanics
American Boy
Boy Life
Literary Digest
Youth's Companion
Scientific American
Saturday Evening Post
Popular Science Monthly
Outlook
Top Notch
Popular
Baseball
Everybody's
Atlantic Monthly
World's Work
Review of Reviews
Collier's
Geographic
St. Nicholas
House and Garden
Photoplay
Pictorial Review
Outing

*Natural Sportsman**Automobile Trade Journal**Leslie's**Life**All Story**Cosmopolitan**Physical Culture**Farm Journal**Technical World**Home Journal*

AGE 17

BOOKS

Ivanhoe

Silas Marner

The Call of the Wild

Treasure Island

The Last of the Mohicans

A Man Without a Country

The Trail of the Lonesome
Pine

The Golden Silence

The Girl of the Limberlost

Winning His Way

The Last Days of Pompeii

The Merchant of Venice

Lorna Doone

Boy Pilot of the Lake

Tom the Telephone Boy

The Blazed Trail

The Heritage of the Desert

A Tale of Two Cities

Henry Esmond

David Harum

Julius Cæsar

Oliver Twist

Freckles

The Christian

The Harvester

Lone Star Rangers

Scottish Chiefs

Motor Boat Series

Sherlock Holmes

Robinson Crusoe

Stover of Yale

The Speedwell Boys

Black Rock

White Fang

Boys of Lakeport Series

The Deerslayer

Captain Carey

Desert Gold

Hiawatha

The Lady of the Lake

Tom Afloat

The Turmoil

Tom Sawyer

20,000 Leagues Under the
SeaThe Riders of the Purple
Sage

Rover Boys' Series

Boy Aviator Series

Bruce Douglas

David at Oak Hill

Following the Ball

Gulliver's Travels

The Vagabond

The Chambered Nautilus
 The Two Gun Men
 Kidnapped
 Kasan
 The Shepherd of the Hills
 The Virginians
 Captain Eric
 In the Valley of the Moon
 The Talisman

National Sportsman
Cosmopolitan
Munsey's
St. Nicholas
Outlook
Moving Picture
Hearst's
Photoplay
All Story
Everybody's
Saturday Evening Post
Top Notch

MAGAZINES

Popular Mechanics
American Boy
Youth's Companion
Boys' Life
Scientific American

Architectural Record
Short Stories
Literary Digest
Inland Printer
Popular Science Monthly

AGE 18

BOOKS

Treasure Island
 The Call of the Wild
 Silas Marner
 Freckles
 The Little Shepherd of
 Kingdom Come
 Spoilers
 Happy Hawkins
 The Steering Wheel
 Winning His Way
 Sink or Swim
 How the Other Half Lives
 Tramping with the Tramps
 The Shepherd of the Hills
 King Spruce

John Halifax, Gentleman
 Penrod
 Laddie
 Tom the Bootblack
 The Landloper
 The Harvester
 Big Tremaine
 The Inside of the Cup
 Pollyanna
 The Birds' Christmas Carol
 At the Home Plate
 Ivanhoe
 The Trail of the Lonesome
 Pine
 The Merchant of Venice
 Williams of West Point

The Cricket on the Hearth
Dickens' Works
Les Miserables
The Count of Monte Cristo
Oliver Twist
Lorna Doone
The Crisis
The Light that Failed
The Three Musketeers
Quo Vadis
The Manhood of the Master
Overland Red
David Copperfield
The Virginian
Satan Sanderson
Jack Hall
A Man Without a Country

MAGAZINES

Popular Mechanics
American Boy
Literary Digest
Photoplay
Independent
Collier's
Youth's Companion
Motion Pictures
Outing
Top Notch
Sportsman
McClure's
Cosmopolitan
Physical Culture
Life
Baseball

AGE 19

BOOKS

Treasure Island
The Call of the Wild
Lorna Doone
The Virginian
Two Years Before the Mast
The Mansion
The Other Wise Man
The Efficient Life
Acres of Diamonds
Gene-Stratton Porter's
 books
Freckles
Life of Abraham Lincoln
Ivanhoe
Hamlet

The Deserted Village
The Bishop's Shadow
The Man in the Iron Mask
Plain Tales from the Hills
Up from Slavery
The Three Musketeers
The Shepherd of the Hills
Macbeth
Ben Hur

MAGAZINES

Popular Mechanics
Literary Digest
American
Scientific American

St. Nicholas
Association Men
Century
Everybody's

Boys' Life
Youth's Companion
American Boy
World's Work

AGE 20 AND OVER

BOOKS

Dynamic Sociology
 The Last of the Mohicans
 The Half Back
 The Making of an American

Ivanhoe
 The Trail of the Lonesome Pine
 The Manhood of the Master
 The King Behind a King
 The Shepherd of the Hills
 A good history of the World
 Adam Bede
 The Efficient Life
 Penrod
 Two Little Savages
 In His Steps
 How the Inner Light Failed
 The Man Christ Jesus
 Some Epochs of Life
 Life of Christ

The Meaning of Prayer
 The Man from Glengarry
 The Choir Invisible

MAGAZINES

World's Work
American
Life
Pictorial Review
Personality
Everybody's
Popular Mechanics
Independent
McClure's
Top Notch
Successful Farming
Association Men
Collier's
American Youth
Outing
Century
National Sportsman

The camera, magnifying glass, plays, manual training, travel, all have their value in the development of the mind, so that the boy may know himself. The power the mind has for knowing itself, its own acts, states, and pur-

poses, is called "consciousness." Consciousness is the ultimate fact of mental life. It is a characteristic of the mind. "Consciousness also includes the power of the soul to know itself as the knower. This is the great central fact of the mind. Indeed it is so fundamental that it is often regarded as being synonymous with the mind itself. It is this that gives me my sense of personal identity, that gives me the knowledge that I am I, without which there would be no basis for other mental operations. Consciousness is the general name for all mental operations. The soul gains knowledge through the five senses: sight, hearing, smell, taste, touch. One sense helps another. At a railroad crossing we read, 'Stop, look, listen.' The senses have been called 'Scouts of the soul.'"¹⁴ They are the windows through which the mind looks out on the material world. Sensations crowd in upon the boy's experience and the range of his utterance is constantly enlarging. In genuine manhood, manhood of the largest measure, there is a longing of the soul for knowledge, an intellectual trend, positive and intense, that is ceaseless in its pursuit of truth. It is our privilege to open up to youth the world of truth and reality in which he dwells, so that he will see beauty where there is beauty, his heart will

¹⁴ See, "The Teaching of Bible Classes," p. 93.

respond to all that is pure and noble, his sympathies be aroused by every wail of distress, he will delight in all that is good and spurn all that is evil, he will be keenly alive to the moral qualities of every act, he will realize that every violation of the moral law gives pain—he will be the complete man, considerate of the feelings of others and responsive to all the calls of humanity.

“Know thyself as the Lord of the chariot,
The body as only the car,
Know also the reason as driver,
The horses our organs are.

“There’s always a lower, a higher choice,
And it’s thine to choose, to shun;
To list to the tempter or hear the voice,
With cheer in its tones, ‘Well done.’
Your loss or your gain, and ’tis yours to say,
Which voice you shall hearken from day to day.

“The safe course? Need I repeat the thought?
The higher your choice, ’tis plain,
The clearer the vision the mind has caught,
The sweeter the song’s refrain.
And upward mounting the soul’s sure flight
Is bathed in the grander celestial light.

“For what is all that time can give,
Unless in tune we truly live?
And what at end is human gold,
Unless when life’s full story’s told,
Some soul’s been purged because of touch
Of our life’s gift.”

CHAPTER III

EMOTIONAL CHARACTERISTICS

“For there are moments in life, when the heart is so full
of emotion,

That if by chance it be shaken, or into its depths like
a pebble

Drops some careless word, it overflows, and its secret
Spilt on the ground like water, can never be gathered
together.”

Longfellow—*The Courtship of*
Miles Standish—Part VI.

There are some people who think that a boy has but little feeling and they trample upon many of the things which he deems holy as if they were mere bubbles. A careless word, an unsympathetic attitude, an unfortunate laugh has caused a kind of grief to the boy which time itself has failed to heal. Boys call it “hurt feelings.” Failure to understand a boy’s feelings or emotions, often accounts for the inability of older people to “hold” him during his “storm and stress” period.

“Feeling,” says H. Thiselton Mark, “is the quality of pleasurable or painfulness which attaches in some degree to practically all our

experiences." We *feel* hungry, *feel* tired, *feel* rested, *feel* well, *feel* angry, *feel* afraid. "To say that we are born with definite capacities for feeling is but another way of saying that we are born with one of the first essentials of conscious personality."¹

"Feelings which have a basis in intelligence are generally called emotions, and are sometimes sub-divided and designated *passions*, *emotions*, and *sentiments*. With this classification, emotions occupy the middle ground, as medium in intensity, while passions are violent emotions, emotion which has passed beyond restraint, and sentiments are emotions of a mild type. Passions are the whirlwind of feelings, sentiments are a gentle breeze, while emotion is a word which stands for the general body of feelings, capable of passionate excess on the one hand or a gentle flow on the other."²

The emotional life of boys between thirteen and eighteen years of age undergoes great and sudden changes, a series of paradoxes. These peculiarities may be the better understood if we have a definition of the four great types of temperament. *First* the *weak motor* temperament, formerly called the sanguine. This is the lively, excitable, enthusiastic, "red headed" or "tow

¹ Mark, "The Unfolding of Personality," p. 82.

² Fisk, "Man Building," p. 134.

headed" boy with blue eyes, fair skin, and animated face, a boy with respiratory and circulatory system well developed, requiring very little stimulation to exertion, but, unfortunately, the effects of stimulation soon die away. He depends largely upon his feelings, a sort of "Georgie Giveup." *Second*, the *strong motor* temperament, or the choleric, the intense, hot-tempered boy of action, energetic, full of determination, self-reliance, and confidence, with the will generally uppermost; a boy with well-developed muscular system, hair and eyes dark, complexion sometimes sallow, face impassive. He has slower reaction and is more enduring than the boy of sanguine temperament. *Third*, the *strong sensor* temperament, or sentimental or perhaps better still "reflective" type, usually a boy of thought, reflection, and sentiment, who has great love of poetry, music, and nature; not very practical, the dreamer, a boy with slender figure and delicate, motions quick, head large, eyes bright and expressive. *Fourth*, the *weak sensor* temperament, or phlegmatic, a slow-and-steady, patient, self-reliant boy, somewhat sluggish, with mind heavy and torpid, sometimes stupid; a boy with face round and expressionless, lips thick, abdomen large, body generally disinclined to exertion, ready for the "eats" at all times and hours. While boys generally

may be classified into these groups, you will find that probably no boy has a temperament purely weak motor or strong motor, or weak sensor or strong sensor. This is particularly true as boys reach maturity. During adolescence, however, temperamental differences assert themselves with full vigor, and there is a broad and readily traceable distinction between the "motor" and "sensory" or the "active" and "sensitive" boy.

Having before us these four general types of boys let us trace some of their emotional instincts. Ribot in his "Psychology of Emotion" gives the following dominant emotional instincts: Fear, aversion toward the strange, anger, affection, positive and negative self-feeling, the sex-instinct, inner freedom, the instinct of efficiency, sympathy, reverence, the sense of dependence, surprise, and wonder. "Our emotional instincts are at the very heart of our personality; accompanied, as they are, by instincts to behavior and intellectual impulses, they are the motive forces within us tending to make us what we are."³

Fear is an emotional instinct which manifests itself very early in a boy's life—fear of noises, strange people, the darkness, solitude, etc. That great interpreter of child life, James Whitcomb

³ Mark, "The Unfolding of Personality," p. 104.

Riley, senses this emotion in his "Little Orphant Annie":

"Onc't they was a little boy wouldn't say his prayers—
An' when he went to bed at night, away up stairs,
His Mammy heerd him holler, an' his Daddy heerd him
bawl,
An' when they turn't the kivvers down, he wasn't there
at all!
An' they seeked him in the rafter-room, an' cubby-hole,
an' press,
An' seeked him up the chimbley-flue, an' ever'wheres, I
guess;
But all they ever found was thist his pants an' round-
about!
An' the Gobble-uns'll git you
Ef you
Don't
Watch
Out!"

At this awful threat you can see the tiny listeners crouch with fear as they inwardly resolve to say their prayers for fear of the "Gobble-uns." The hardest fears to control are the fears that are purely of the imagination. Have you ever whistled when you were afraid? What we consider foolish fears are in reality very serious to a child and are the gift of heredity. Even weaker animals have this sense of fear; when one faces a danger it cannot overcome, it flees for safety. As the boy grows older and becomes wiser and stronger, fear becomes a

great educational factor in his life. During the teens, fear becomes a reasonable guide because of knowledge and experience. Fear of being lost passes over to fear of losing the points of the compass; fear of great animals and "Gobble-uns" diminishes. Fear becomes increasingly less physical and more social, and manifests itself in shyness, blushing, giggling, chewing the nails, awkwardness, twisting, trembling.

At this period the relation between parent and boy should be of the closest character. Fear of being misunderstood has kept many a boy from confiding to his parent the secret things of his life. A father's stern face and angry voice has caused more than one boy to lie, for fear that if the truth were told unjust punishment would be meted out to him. For a boy has his failings, and, if sympathetically guided, they will disappear as do warts and freckles and childish features. Discipline is necessary in directing a boy's life, and he should be made to understand the meaning of "Whatsoever a man soweth that shall he also reap." Then fear becomes a positive force in his moral development, such as the fear of giving pain or disappointment to those whom he loves or esteems, and the kind of fear that begets respect. Remove fear of wrong doing from the world and you would have pandemonium. Fear begotten of knowledge is the

great moral safeguard of youth and should always be encouraged.

Aversion toward the strange is a deep-rooted instinct or emotion. It is the dislike to the unaccustomed or the strange, and has much to do with the "tribal" or "gang" consciousness. It is the "do not feel at home" element in the boy. "We do not like a man whose character is such that we may reasonably expect injuries from him or in whom there is such an element of the unknown that we cannot be sure of ourselves in his presence. This emotional instinct shows itself in the framing of codes of conduct whereby men somewhat sternly ostracize those who do not conform to standard."⁴ This instinct wisely directed will help a boy choose the right sort of companions, but if undirected will make him a snob of the worst sort.

In "Forward Pass" Dan Vinton's father gives him this advice on the night before he starts for a preparatory school in the east. "Don't make your friendship too cheap; if a fellow wants it, let him pay the price, if he has the making of a real friend, he will do it." It is the definite standing aloof from anything which is unworthy, or behavior not based upon high standards of living, which should be encouraged in every boy during this period of adolescence. Egotistic

⁴ Mark, "The Unfolding of Personality," p. 86.

emotions have a place in the life of a boy, especially in connection with his personal desires and ambitions, such as the pursuit of scholarship, satisfaction in the duty performed, feeling of esteem based on right living and acts of unselfishness, but unworthy egotistic emotions, such as pride, vanity, love of approbation, jealousy, self-conceit, haughtiness, should at their first appearance in a boy, be stifled.

Anger is one of the first emotional instincts to manifest itself in a boy. Its legitimate purpose is defense. Anger which degenerates into uncontrolled brutal passion is criminal. G. Stanley Hall says, "Anger should be a great and diffused power in life, making it strenuous, giving it zest and power to the struggle for survival and mounting to righteous indignation."⁵ The rapid growth of a boy's body coupled with lack of poise and judgment seems to account for the development of the fighting instinct. In his great desire to "show off" his physical powers he makes statements regarding his achievements which arouse resentment in his hearers. Then comes the battle of words followed by the battle of fists, for like his savage ancestry he settles his disputes in the primitive physical fashion. Arbitration has not yet come into his vocabulary or understanding. The boy in the grammar grade

⁵ Hall, "Adolescence," Vol. I, p. 355.

is a natural scrapper and squabbler, who carries a chip on his shoulder most of the time, inviting "some boy his size" to knock it off. Anger is generally explosive and brief. Teasing and tantalizing a boy to excess during these years is often the cause of irritability and a hysterical condition. A boy's anger is sometimes aroused by a sense of injustice in being over-punished for minor wrongs, or it may be aroused through indulgence. When he can't have what he wants, temper—"high spirits joined to nerves and will"—⁶ goes off guard and then follows a scene of anger which is really passion, for which the boy is after all not to be blamed. "Fathers, provoke not your children to anger," or, as Weymouth translates it, "Fathers, do not fret and harass your children or you may make them sullen and morose" (Colossians 3:21) is an ancient biblical admonition still applicable to parents of today.

Usually at about sixteen years of age the boy begins to win real victories over bad temper and uncontrolled anger. "The attainment of full growth and of large muscular power, the large heart and lungs, the well oxygenated blood driven at high pressure, the activity and young vitality of all the tissues and organs give buoy-

⁶ Mrs. Chenery.

ancy and courage and a sense of power.”⁷ The fighting instinct now becomes a strong impulse to do great things. Thomas M. Balliet says: “If you crush the fighting instinct you get the coward; if you let it grow wild, you get the bully; if you train it, you have the strong, self-controlled man of will.”

A boy attending a preparatory school caused his father considerable surprise when his report card reached home, by having under “deportment” the mark “good-plus.” It was somewhat unusual, in fact, so much so that the father visited the school to ascertain the reason for this unexpected outburst of goodness. Upon reaching the school, the father went to the office of the Head Master. After exchanging greetings, the father said, “Won’t you frankly tell me how my boy got ‘good-plus’ in deportment?” “Gladly,” said the Head Master. “The other afternoon your boy was with a group of boys on the campus and one of the group started in to tell a dirty story. Almost immediately your boy walked up to him and said, ‘Look here, Bill, if you keep on telling that story I’ll knock you down.’ Bill thought he was joking and continued to tell the story, when your boy made good his promise. He not only knocked Bill down, but gave him a good thrashing as

⁷ Tyler, “Growth and Education,” p. 183.

well. Naturally the news of the fight reached my office and I sent for your boy. When he came I requested him to tell me all about the affair on the campus and he told what I have been telling you, only he added this, 'I'll knock down any fellow who tries to tell me that kind of a story, for I have too much love and respect for my mother and sister to permit that kind of filth to be poured into my ears.' When the report card was made out I felt that your boy deserved 'good-plus' in deportment, and, Sir, I would like to have about one hundred boys like your boy in my school." This boy was never told in his early boyhood, "You must never fight, only naughty boys fight," but, on the contrary, he was instructed that it was the proper thing to defend the pure name of mother and woman. Righteous indignation or anger controlled is often a manifestation of chivalry. If the fighting instinct aroused by righteous anger is cultivated in a boy we have the defender of home, church, and country. Fifty years ago the Union was saved by an army of boys. The prayer of every youth should be:

"When from the field of mimic strife,
Of strength with strength, and speed with speed, |
We face the sterner fight of life
As still our strength, in time of need,
God of our youth, be with us then,
And make us men, and make us men!"

"The instinct of affection," says Ribot, "implies spontaneous attachment to its object and often the rendering of spontaneous forms of service, as is seen most clearly in maternal affection. . . . It is an unbreakable thread of gold running through and through our social life. It is the very soul of home-life and the family relationship. It is the root-element in friendship, loyalty, patriotism, comity of nations, the enthusiasm of humanity."⁸

Love is a social feeling, a desire for others, a "chumminess." Did any boy ever run away from home who enjoyed the privilege of a father-chum? Affection or love is the greatest of the emotions. There is no other feeling that is of equal force in the development of a boy's character. "The heart of a boy—God made it and made it like Himself, and when we locate it," says Dr. Lilburn, "we shall find, I think, that it is the largest part of the boy."⁹ You cannot measure its affection, therefore

"Seek to shape it outwardly,
Whatever moves the heart of a child
Because even the child's love can decay
If not nourished carefully."

The love of a boy is to be tested always by its effect upon the will. It most shows itself

⁸ Mark, "Unfolding of Personality," p. 88.

⁹ Lilburn, "Winning the Boy," p. 36.

in deeds aroused by a capacity for doing. Love without service becomes a sentimental bubble. There is great danger lest parents, blinded by foolish love, encourage selfishness by doing too much for the boy. Selfishness is the great sin of the world, sacrifice its antidote. "There is a physical love which expresses itself in the mere kiss and hug, and word of endearment. This is not the all-purifying, all-glorious love, so elevating to every life; it is but the door or entrance to that other higher form of love which manifests itself in service and self-sacrifice."¹⁰

There comes a time when there is a great danger of love becoming "mushy" sentimentalism, the period when "spells are frequent and fleeting, furious and funny. Mumps and measles and whooping cough may be evaded, but sweethearts never."¹¹ This is the time when heart trouble comes frequently, when Marys and Marthas, and Susies and Sallies pass in procession until one day "she" comes along; then oh! how the boy longs to talk with some one about this new experience! Blessed is that boy whose father and mother have always shared in his every experience and who can go to them for that help, of which at this critical time of his life he is so much in need.

¹⁰ Mrs. Harrison, "A Study of Child Nature," p. 77.

¹¹ Kirtley, "That Boy of Yours," p. 109.

Positive and negative self-feeling is a distinguishable emotional instinct, which reveals to the boy two dispositions, sometimes buoyant and sometimes diffident. Each form of self-feeling has its place and meaning in the development of character. Adult guidance and influence is needed to give him balance and to protect him from excess in either direction. He needs the right kind of activities and experiences.

The sex-instinct is an emotion which will require more space than the limits of this chapter permit, and it will therefore be discussed in a future chapter.

Inner freedom is the longing within a boy to do great things. Courage is perhaps a better definition. "I am Youth, I can do all things!" cries Peter Pan. It is the breaking out of the shell into a large life of freedom. It is the opposite of cowardice. The coward is the unfree man. Inner freedom says to a boy "function, do something worth while." This emotion is at its height during the later teens. It is the consciousness of mission. "One of the great acts in the drama of youth," says McKinley, "is the discovery of life. Going forth master of himself and of his own affairs, the youth makes trial of life on his own responsibility. He 'sees life,' he discovers what life is, and his first discovery is tragic, for while none can be a man until his

soul has achieved its freedom, yet none is wise enough to make faultless use of freedom when secured."¹²

The boy who has been taught to think great thoughts and be ready to function or act them out when the time comes, becomes the Washington, Lincoln, Gordon, and Grenfell of tomorrow.

Efficiency or perfection is the presence within the mind of the demand for adequacy. "Growth," says Herbert, "is the child's natural destiny." Coming to this fulness of being, a boy sometimes forgets and we reprove him, when really what he lacks is self-control and he needs readjustment. As he grows older there should come that impulse within himself to remedy defects, to make up for shortcomings. "Inner freedom" says "function"—"Efficiency" says "function to the full." The boy calls it "doing your best" and "making good." This is the emotional instinct which can be used in arousing his ambition for an education, counteracting his desire to leave school and go to work, in creating in him a respect for his body and its proper care, in molding his moral and religious life, so that he may enjoy an all-round, efficient manhood.

Sympathy is the emotion or instinct which enables the boy to understand and enter into

¹² McKinley, "Educational Evangelism," p. 30.

the feelings of others, and for the benefit of others, even at the expense of personal pain. Evidences of sympathy manifest themselves very early in the life of a child. An infant two months old will smile at his mother's face. A child of two years is capable of feeling pity. Later there comes a consciousness of his relation to others. "I" becomes "we." This emotion may also be called the "altruistic feeling." "Unselfishness and active kindness," says E. P. St. John, "is stirred by the realization of another's need."¹³ At sixteen or seventeen years of age this feeling of unselfishness or altruism may become a strong motive in helping him to determine the choice of a life work, especially the altruistic professions such as those of the physician, the minister, the missionary, the social worker, the teacher, the Association Secretary. There is great danger in arousing sympathy unless there is a corresponding opportunity for expression. Give the boy a chance to do a kind act, a chance to relieve suffering, or to bestow a gift. Teach him to put himself into his giving and doing. Service is an essential in the salvation of a boy.

Reverence, because of the higher ideas with which it is associated, is an emotion which affects us most profoundly. The highest instinct in man is the religious. A boy's most tangible

¹³ E. P. St. John, "Child Nature and Child Nurture," p. 68.

conception of God the Father is his own father. The love of a heavenly Father is best understood when he sees evidences of love in his own earthly father. Justice, mercy, kindness, truth, and other attributes of God the Father are best comprehended when his own flesh-and-blood father exemplifies these attributes in his daily life and conduct. Hero worship in a large degree is the boy's reverence. Regard for a leader, a friend, a parent, always manifests itself by an attitude of respect. A boy, however, demands of his hero something worthy of his respect and reverence, for there comes a time when mere physical power or a "stunt act" no longer appeals to him. A boy would rather be interested than amused. He demands heroism born of moral or religious principles. Livingstone dying in the heart of Africa; Gordon on his knees in China; Stanley, the explorer, reading his Bible daily, although lost in darkest Africa; Washington in prayer at Valley Forge; Jesus Christ upon the Cross, God's visible love for the world—these are the heroes who satisfy his ideals, and call from him the deepest reverence and devotion. The lack of expression of this emotion is the failure of adults to respond to his needs. Example speaks louder than precept. When parents themselves set the example of reverence for that which makes for nobility of character, such as

worship, prayer, Sabbath observance, and the sacred things of life, then the boy will not be found wanting.

The other three emotions: sense of dependence, surprise, and wonder are somewhat minor emotions, and are embodied to some degree in those already discussed.

Stifled emotions lead to coldness, barrenness, and hardness in living. The parent who tries to help the boy interpret and organize his emotions will have his reward. This will require much patience, prayer, and perseverance as well as tact and activity. Keep before the boy God's great heroes, those who were all-round men, emotion-controlled men, representatives of the world's greatest hero—Jesus Christ, men such as Chinese Gordon.

“ ‘I want a hero’—well, that wish is wise;

Who hath no hero lives not near to God;

For heroes are the steps by which we rise

To reach His hand who lifts us from the sod.

I'll give you one. ' You've heard of Chinese Gordon,

Who laid the hot-brained Mongol low,

Strong, shod with peace or with sharp-bladed sword on,

To gain an ally or to crush a foe,

And reap respect from both. How came it so?

He used no magic, and he owned no spell,

But with keen glance, strong will, and weighty blow,

Did one thing at a time and did it well;

And sought no praise from men, as in God's eye,

Nobly to live content or nobly die.

"Some men live near to God, as my right arm
Is near to me, and thus they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt,
And dares the impossible. So Gordon, thou,
Through the hot stir of this distracted time
Dost hold thy course, a flaming witness how
To do and dare, and make our lives sublime
As God's campaigners. What live we for but this,
Into the sour to breathe the soul of sweetness,
The stunted growth to rear to fair completeness,
Drown sneers in smiles, fill hatred with a kiss,
And to the sandy waste bequeath the fame
That the grass grew behind us where we came."
—J. S. BLACKIE.

CHAPTER IV

SOCIAL CHARACTERISTICS

"There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live in a house by the side of the road
And be a friend to man."

—SAM WALTER FOSS.

The hermit or recluse is always regarded as an abnormal being, for it is a law of nature for bees to go in swarms, cattle in herds, birds in flocks, fishes in schools, and boys in gangs. "This gang instinct is absolutely necessary for the proper social education of every boy. There is no other way . . . whereby he must be saved from narrowness of mind, selfishness and self-conceit."¹ "The gang instinct itself," says Dr. Hall, "is almost a cry of the soul to be influenced." Up until about eleven years of age the boy is still self-centered and must be dealt with individually. While he likes to be with other

¹ Forbush, "The Boy Problem," p. 63.

boys, yet the competitive motive is strong, and he has no adequate conception of subordinating self for the good of the group. As he enters the teen period this form of selfishness gradually disappears, and a new social consciousness takes its place. It is the desire for fellowship. The most interesting thing to a boy is another boy. Homesickness is a universal disease for which there is no better medicine than a sympathetic friend, a father, or a mother.

In the preceding chapters we traced the boy through his physical, intellectual, and emotional changes and developing instincts until, through the senses, he awakens to the consciousness of being an integral part of human society. He is now becoming acquainted with the world outside himself. His life is widening out. Indiscriminate chumship is beginning to wane and gives way to the gang. After the gang days chumship sets in again and has in it the element of endurance and discrimination. This main chum period is usually at the age of fifteen or sixteen.

G. E. Johnson has called attention to the fact that a very large part of our life is spent in preparing to live. He says that a cat is a kitten for about half of its life; a dog is a puppy for about one tenth of its life; it takes a horse one seventh of its life to come to maturity; but it

takes a human being almost one third. Why this one third? And if there is a Divine purpose in it, should not more attention be given to the way these years are spent?

Misfits in society are the result of neglected and, many times, abandoned boyhood. Human derelicts are products of a misguided youth. Rosenkrantz says that moral culture is the essence of social culture. The moral idea grows out of the social. According to Prof. James, "By the age of fifteen or sixteen the whole array of human instincts is complete." Unless the boy is considered as a part of society now, as a boy, and as a citizen in the making, to be related later to social facts, he is liable to get lost in the midst of conflicting social conditions. Many social forces are pressing in upon him which make it imperative that an adult come to his rescue, before the destructive social forces claim him as their prey.

"The social instincts are those concerned with relations to other persons. This class includes sociability, shyness, sympathy, affection, altruism, modesty, secretiveness, love of approbation, rivalry, jealousy, envy."²

Desire for sociability, or the friendly instinct, is the link that binds man to man, the fire that warms an otherwise dead and cheerless world.

² Weigle, "The Pupil and Teacher," p. 67.

It is this instinct which decides the choice in the exercise of the "pairing" tendency. "The choice of friends," says Hugh Black, "is one of the most serious affairs in life, because a man becomes moulden into the likeness of what he loves in his friend," for

"'Tis thus that on the choice of friends
Our good or evil name depends."

—GAY.

He who tactfully guides a boy in the selection of his chums or intimate friends is his benefactor. It is not only sociability which creates within a boy a desire for chumship, but the confiding instinct is also developing, and he is now growing secretive. He is the possessor of newly awakened powers and he is not sure of himself. Another boy discovers he is in the same condition. The two come together and they understand each other. The things they talk about are naturally the things of their daily life, sports, ambitions, and—girls. They have a peculiar whistle, mysterious signs, and even a code language with each other. After awhile, this chumship emerges into the larger combination of congenial spirits and becomes the "gang."

It is as natural for gangs to come into being and as much a part of boy nature, as is the desire to swim or play baseball. "It is safe to

say that three boys out of four boys," declares Puffer, "belong to a gang," and in a study which he made of one hundred and forty-six boys of the Lyman Industrial School he found one hundred and twenty-eight were in gangs. "Boys organize," says Swift, "because it is their nature to herd together. Self-protection was probably the incentive to gregariousness in the lower animals, and with the appearance of man this same impulse to unite in bands gained increased strength from his helplessness against the fierce animals by which he was surrounded."³

Dr. Sheldon's study of spontaneously organized "gangs" to the number of six hundred and twenty-three, which he fully described, revealed the fact that $1\frac{1}{2}$ per cent were philanthropic, $3\frac{1}{2}$ per cent secret, $4\frac{1}{4}$ per cent social (for "good times"), $4\frac{1}{4}$ per cent devoted to literature, music or art, $8\frac{1}{2}$ per cent industrial, 17 per cent predatory (for hunting, fighting, building, camping, etc.) and 61 per cent athletic. It will be noted that physical activity is the keynote of by far the larger number— $86\frac{1}{2}$ per cent, if we add the industrial to the predatory and athletic clubs.

To capture the gang and not work against it, is to use it in the boy's social education, for some of the greatest lessons in loyalty, the

³ Swift, "Youth and the Race," p. 258.

brotherhood of man, and idealism he learns in the school of the gang. A wise parent will provide a place for the gang to meet. "He needs a room of his own," says Kirtley, "in his business of being a boy. If he does not get it at home, he always wants to establish headquarters somewhere else—on the street corner, or a vacant lot, or in another boy's home. His self-respect and social standing require that he have a place where he can bring his friends; if he brings them to his home, they will be in a respectable place and not be apt to get their relatives in trouble. He will be proud to have his parents become honorary or sustaining members of the Club; that will give those parents a chance to take the sting out of all mischief and renew the joys of long ago. His room is a social center, training him for life."⁴ In the October, 1914, issue of the *Mothers' Magazine* is told a true story of how a boy of well-to-do parents was literally driven to evil companionship, because his parents refused to welcome his friends to their home. Several paragraphs are here quoted from the story. "When I was a boy of ten, my playmates were sons of well-to-do families in my little home city. Like myself they had their bicycles, their tennis courts, their ponies and dogs, and their parents dressed them in clothes of good quality.

⁴ Kirtley, "That Boy of Yours," p. 190.

In my outdoor sports I had plenty of chums, but in indoor amusements it was different. This was not my fault. I loved fun and study, and I liked to be with my boy friends and have them with me. Outdoors we were all chums, but we seldom met indoors, because my mother refused to let my boy friends visit my home, and, naturally enough, my invitations grew fewer and farther between, and finally vanished almost altogether.

“My mother was opposed to parties, because, she said, they made too much work. They always disturbed her furniture. . . . My mother’s idea of the proper place for boys to play was on some vacant lot or in the barn—anywhere except in her house. She sacrificed me and my whole life on the altar of her painful neatness, and condemned me to become an outcast and a criminal, rather than run the risk of having my boy friends and me scratch the varnish on some precious chair, or leave dust from our boots on her treasured carpet.

“Home conditions were such that I gradually dropped out of the company of my earlier boy chums, and I began to go with boys of a lower grade in society, for I could not with self-respect keep the company of boys who invited me to their homes and expected to be invited to mine.”

Then follows a tale that is heart-breaking.

He and his new found gang were found guilty of stealing. He was sent to the State Reform School until he should be eighteen years of age. In stating the case the father said to the Judge: "For six months or more Jerry has been unmanageable and wild; we have given him every opportunity at home and done everything we could for his good, but I am convinced that strict discipline is all that can save him. We have given him the best of homes and he has had a nice room, good clothes and good books. We have read the Bible with him and tried to keep him home, but he hasn't shown a bit of appreciation. I came here to ask you to send Jerry to the Reform School until he is eighteen."

"I have hated my father and mother since that moment."

"During a wakeful, remorseful night at the police station, I had made up my mind that my father would pay my fine, that I would leave school, give up my bad companions, go to work and behave myself. My father's hard words, and the hard face he turned to me turned my heart to stone." This is a terrible indictment against house-keeping instead of home-making. When home becomes more than a house with four walls and a roof, and is a genuine social center, then there will be fewer true tales like this to tell.

Have you ever thought of the family meal as a great socializing factor? At no one time does the family really come together except at the dining table. The gravest peril confronting our American homes is the passing away of the family life that had a place in its daily program for three meals, when there were not only good things to eat but also an opportunity to talk over current events and family interests. It is this inner social environment which shapes very vitally a boy's character. Luxuriously furnished hotel dining rooms and restaurants, quick lunch counters, and boarding houses can never be a substitute for or even meet the social needs to be found only in a home, be it ever so humble.

Play forms a very large part in the social adjustment of boyhood. Van Dyke says, "If I can teach these boys to study and play together, freely and with fairness to one another, I shall make them fit to live and work together in society." Play is not only the most vital thing about the boy, but also the most normal. It is a preparation for life. One of the laws in a social group in play is, "If I want to share with the rest I must do my share." Social initiative begins when a boy first feels his helpfulness in a common play or task, and it assumes constantly larger control with the coming of

adolescence. It begins in games and with rules and plays that call for team work. If boys are "taught to submit to laws in their playing, love for law will enter into their souls."

"The effect of play upon the boy's social nature is perhaps of even greater significance than its effect upon either his intellect or his body. It is the socializing instinct of the boy. By it he is perfectly revealed, for it shows his true self not only to those around him, but it is the best method of revealing to himself his own inner disposition and ability. By his play you shall know the boy, and through his play he comes best to know himself."⁵

Play teaches a boy loyalty, team work, co-operation, the philosophy of sacrifice, humility, respect for the rights of others, promptness, self-mastery, subordination to leadership, courage, and many other virtues necessary to make him a useful and worthy member of society. Lessons learned on the playground prepare for the seriousness of the greater game of life itself, one phase of which is so vividly described by Henry Newbolt in his "Vitaī Lampada":

"There's a breathless hush in the Close tonight—
Ten to make and the match to win—
A bumping pitch and a blinding light,
An hour to play and the last man in.

⁵ Beck, "Marching Manward," p. 70.

And it's not for the sake of a ribboned coat,
Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
'Play up! play up! and play the game!'

"The sand of the desert is sodden red—
Red with the wreck of a square that broke—
The Gatling's jammed and the Colonel dead,
And the regiment blind with dust and smoke.
The river of death has brimmed his banks,
And England's far, and Honor a name,
But the voice of a schoolboy rallies the ranks:
'Play up! play up! and play the game!'

"This is the word that year by year,
While in her place the school is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all with a joyful mind
Bear through life like a torch in flame,
And falling fling to the host behind—
'Play up! play up! and play the game!'"

Play and work are team mates in the business of socializing the boy. Altruism is no longer a vague ideal. The boy comes to a period in his life when he seeks definite forms of social service and wants to see results. "Give him responsibility; couple him up to the real work of social betterment; make him feel that he is a worker along with you toward the same ends, instead of being himself the object of your endeavor

—and you need not work to make a man of him. He will make a man of himself.”⁶ This new desire to be of service has given him a new sense of power. He has now definite recognition of social values. He feels the worth of unselfishness. He is glad to endure hardships and to make sacrifices for the sake of others. The secret of the success of the Phi Alpha Pi Fraternity which the author founded in 1903 is the following Covenant:

“We believe the best and happiest life is the one spent not for self, but for others. With this for our ideal, we pledge our hearty loyalty to our fraternity and to its principles. We will be earnest seekers after truth, we will be friends not only to each other, but to all, and we will do our utmost to advance in true Christian manhood. We will stand everywhere and always for purity and manliness, and strive to make our fraternity a power among the boys of (name city or town).”

“Helping the Other Fellow,” the motto of the fraternity, is the boy’s definition of altruism. However, the natural esoteric instinct of adolescence, unless wisely directed, may become a dangerous social motive, as exhibited in many of the secret fraternities and sororities which have crept into the public high schools. Exclusiveness,

⁶ Weigle, “The Pupil and the Teacher,” p. 63.

snobbery, cliquishness seem to be marked characteristics of these social organizations. It is a perversion of the gang spirit, for, as somebody has said, "If you suppress a bad fraternity, you still have a bad gang." The fact that a number of states have legislated these fraternities out of existence, and college fraternities have voted to exclude from membership those who were members of high school fraternities, is in itself a condemnation of the principles upon which they are organized. High school fraternities and purely social organizations are responsible for what an educator calls "social inebriety" and parents are to blame for allowing boys and girls to take part in social affairs that destroy health and nerve force.

When the social motive expresses itself in service for others, then society is made better and humanity receives an uplift. "No man liveth unto himself"; we are indeed "Every one members one of another." The conscience of the older boy must be awakened to the duty of social betterment. To be doing something is the passion of youth. One of the fundamental laws of scouting is "To do a good turn each day." Baden-Powell writes: "The boy has a natural instinct for good if he only sees a practical way to exercise it, and this 'good turn' business meets it and develops it, and in developing it brings out

the spirit of Christian charity toward his neighbor.”⁷

Sociologists tell us that the highest form of cooperation is choral singing. It is perfect team work. Only as the members cooperate with each other will there be harmony and the product be beautiful. Glee Clubs may become an effective means of developing social cooperation among boys. “Singing is the most universal language, because it is the language of feeling. Piety, patriotism, all the social and domestic sentiments and love of nature can be thus trained. Teachers of singing have drifted very far from the intent of nature in this respect. Love, home, war, religion, country, and rhythm generally, it is their first duty to perform in the heart. The merely technical process of reading notes is a small matter compared with the education of the sentiments. Their function is to direct a gymnastics of the emotions, to see that no false feelings are admitted, to open the soul to sympathy and social solidarity. . . . Melody, harmony, the dynamism of soft and loud, quality and cadence, are the purest epitome and vehicle of the higher moral qualities. . . . Song should expurgate every evil passion and banish care and fatigue. Even the Chinese call their crude music the science of sciences, and think harmony con-

⁷ *Scouting*, November 1, 1914.

nected with the function of government and the state; as Plato said, 'a reform in music would mean a political revolution,' and Melanchthon called it the theology of the heart. . . . Aristotle said music molded character as gymnastics do the body."⁸

Narrow-mindedness in a boy is sometimes due to shyness or drawing away from the society of others, sometimes to devotion to a few fellows of his own temperament. What he needs is social broadening, the meeting of people in various walks of life, of varying religious and political views, travel, and the experience of camping with other boys. A summer in a well-conducted boys' camp will do much to broaden his social horizon. By being placed among strange boys and men who do not look after his selfish comfort and cater to his whims as his mother often does, he is thrown upon his own resources and forced to become self-reliant and considerate of others. Scores of boys have returned home from camp, new men in every sense of the word.

Life's real problems are social, its true values are those of personal relationship and leadership, for

"It takes a soul

To move a body; it takes a high-souled man

To move the masses, even to a cleaner styte:

It takes the ideal to blow a hair's breadth off

⁸ Hall, "Adolescence," Vol. II, p. 31.

The dust of the actual. Ah, your Fouriers failed
Because not poets enough to understand
That life develops from within."

—MRS. BROWNING—
"Aurora Leigh," Book II.

The social instincts bring a new sense of law. Conscience awakens. Right is conceived, no longer as from an external authority, but as resting upon inward grounds of obligation. Leadership of the gang becomes the stepping stone to leadership of the masses. Boys' ideals of altruism develop into service for country, home, and the church—hence the great need of wise adult guidance during the plastic period of youth. Choice of companions, choice of books, choice of pictures, choice of music, choice of sports—all share in determining ideals which become the realities of manhood. Low ideals mean a low plane of living. High ideals mean a high plane of living. Society needs the leadership of men who have lofty ideals. These leaders are now in the making. Social instincts and impulses of boyhood must be harnessed to altruistic service and worth-while action. The Church, as well as the home and the school, must realize that it is dealing with the future citizen who must be related to the ends of social endeavor, as well as a soul to be saved for eternity, for

the only stuff in the world out of which you
can make a man is boy stuff.

“Give us men!

Men from every rank!

Fresh, and free, and frank;

Men of thought and reading,

Men of light and leading,

Men of loyal breeding,

Men of faith and not of faction,

Men of lofty aim in action,

Give us men—I say again,

Give us men!

“Give us men!

Strong and stalwart ones;

Men whom highest hope inspires,

Men whom purest honor fires,

Men who trample self beneath them,

Men who make their country wreath them,

As her noble sons,

Worthy of her sires!

Men who never shame their mothers,

Men who never fail their brothers,

True, however false are others,

Give us men—I say again,

Give us men!

“Give us men!

Men who when the tempest gathers,

Grasp the standards of their fathers,

In the thickest fight;

Men who strike for home and altar,

(Let the coward cringe and falter,)

God defend the right!

True as truth, though lorn and lonely,
 Tender—as the brave are only;
 Men who tread where saints have trod,
 Men for country and their God;

Give us men! I say again, again,

Give us such men!"

BISHOP OF EXETER.

CHAPTER V

MORAL CHARACTERISTICS

"Life's more than breath and the quick round of blood;
'Tis a great spirit and a busy heart.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

—BAILEY.

Action is one of the major laws of boyhood. The proper field for morals or moral sentiment is voluntary human action. Unwilled action has no moral quality. Activity is, to a very large degree, the test of intelligence. Morality is a growth from within, rather than anything that can be put on from without.

Development is an uphill process. The struggle between the higher and the lower is a warfare in which every boy must engage.

"When the fight begins within himself,
Man's worth something. God stoops o'er his head;
Satan looks up between his feet. Both tug:
He's left himself the middle; the soul awakes
and grows."

—BROWNING.

“As soon as the activities of any being become acts for ends, they have moral quality. Non-moral action is action on the plane of mere instinct or impulse, where consideration plays no part.”

“It is the consideration, or the end aimed at, that makes an act morally good or morally bad. An act directed toward a bad end is immoral, though ignorance of its badness on the part of the boy may modify our judgment of his character. Similarly, action for any good end is moral action, though the character of the boy be only partly expressed therein.”¹

Early childhood is especially the period of sensuous growth, and early adolescence the period of deep moral and religious questionings. “To train a boy in the science of numbers, and not to teach him that he is not to make false combinations; to train him in the art of writing and not to teach him that he is not to forge his employer’s name; to train him in the secrets of chemistry and not to train him to respect his hidden and mysterious power over the life and welfare of his fellows; to give him intellectual judgment only, and not to train moral judgment,” says Robson, “would be an abomination and curse to the world.”²

¹ Coe, “Religious Education,” Vol. III, p. 161.

² Robson, “Religious Education,” 1905, p. 239.

Early boyhood, say from eight to twelve years of age, is really the formative period in the acquirement of moral distinctions. When the boy reaches the turning point, the teen period, profound changes in mental as well as physical functions take place and he enters the final "finishing period," that precedes maturity. Moral sensibilities are now quickened, and moral control is needed. When he was a child, fear kept him many times from doing wrong, because of the penalty; this was negative, but as he grows older, observation teaches him that there are not only bad acts attended with pain, but that good acts are expected and recognized or approved. In this way feelings are aroused, and moral sentiment formed, as well as moral judgment.

Moral character can be interpreted in terms of tendencies to conduct, and to develop character means to develop the various capacities that control or govern conduct. These controls may be roughly grouped in three classes: First, *instinctive control*, or inborn tendencies toward certain types of conduct. The moral instincts are indefinite and modifiable. They impel boys to form ideals and to feel obligations, but *what* particular ideals they shall have or *what* obligations they shall feel is left to be determined by experience. Conscience needs to be educated. Second,

habit-control, or automatic tendencies that are consciously acquired and then through repetition reduced to an automatic or unconscious basis. It is here where emphasis must be laid. Third, *judgment-control*, or ideas, standards, and prejudices that consciously direct human conduct in situations to which habit and instinct are inadequate. This period is during the age of from sixteen to nineteen years.

Harold Begbie in "Twice Born Men" says, "Life without conscience becomes a destroying animalism, and conscience without religion has neither force nor justification for its restraint." Granting that religion is the basis of all morals, we will confine ourselves, however, in this chapter to a presentation of the moral characteristics of boyhood and leave the religious characteristics for a future chapter.

The aim of moral instruction is to teach the boy to know, to live, and to do right. Character is organic. The virtues must be built into our very system. "Sometimes eyestrain reacts upon the moral nature, and, if not relieved, may result in a permanently perverted disposition. Boys become irritable, capricious, obstinate, bad, because of physical weakness. A pair of glasses may often prove a means of grace."³ Many moral weaknesses are traceable to physical

³ Fisher, "Physical Education," Vol. IV, p. 397.

causes. Health is wholeness or holiness of body. Flabby muscles usually make for flabby morals, for muscles are definitely related to feelings. Muscles are the organs of the will. Poise, control, and deep feeling are intimately related with strong muscle. Moral energy has its root in feeling, and without this a boy is not stirred to action.

When a boy loses control of himself, you have an exhibition of anger and passion which leads to abuse and intolerance, pathways of control are established through the nervous system and a bad habit is formed. Long continued action of the right sort will result in controlled impulses, instincts, and emotions. "A moral advance is only made when a thing is actually done," says Prof. Butler, "and a new pathway of discharge made in us." "We learn to swim by swimming, not by studying charts and diagrams and mathematical demonstrations. We learn the Ten Commandments by keeping them, not by committing them to memory." Standards of right doing are not established by precept but by right living. Rugby boys in the day of Dr. Arnold were known by their moral thoughtfulness. Personality is woven into the very fiber of morals, and it was Dr. Arnold's own life of sympathetic thoughtfulness, rather than his precepts, which really inspired the boys of Rugby to be and to live their best.

While all boys have a moral conscience, yet what is right and what is wrong must be taught to them the same as other facts. The best place to teach morals is in the home, but unfortunately modern home conditions are such that the moral training of boys is complex and difficult. Moral obligation or "oughtness" is essential in creating moral sentiment. Moral law, unlike the law of the state and other laws, is not imposed upon us by external authority, but by *self*. It is internal and is expressed by "be this" and not "do this." Thus a boy becomes the agent of his own conduct. "Moral law is distinct from civil law. It is wider in its application and loftier in its aims. Many things may be legally right which are morally wrong. . . . The moral law deals with motives or intentions, the civil law with actions. You can enforce physical actions by physical compulsion, but you cannot thus compel conviction and belief. The civil law in days gone by compelled a man to go to church, but it could not compel him to believe."⁴

It is during the middle teen period of boyhood, when thoughtfulness and reasoning are maturing, that there is often a serious break between the ideals and beliefs of childhood and those of approaching maturity, as well as serious breaks between the boy and his parents. Morals

⁴ Dexter and Garlick, "Psychology in the Schoolroom," p. 270.

can no longer be "driven" or "nagged" into him, they must now express themselves from within outward. He now becomes the general manager of his own moral conduct. The moral nature, which is inborn, is now coming to its own, and the boy recognizes not only a personal standard of morals, but a common standard of morals as well, and that there are obligations which he cannot lightly brush aside. "The adolescent period brings a greater sensitiveness to social relations, which gives the basis for a more direct interest in moral relations." While parents and teachers may instruct, yet the boy must by experience work out his own ideas and translate them into self-governing laws. The initiative must come from within. Knowledge of a moral law is non-effective unless there is energizing power or driving force within the boy to enforce and obey it. "The function of desire in the moral life," says John Dewey, "is to arouse energy and stimulate the means necessary to accomplish the realization of ends otherwise purely theoretical or esthetic." If the early training of the boy has been sane and wholesome, the appeal of conscience, which has been defined as "reason concerned with moral issues," will be obeyed. "When I was a child, I talked like a child, felt like a child, reasoned like a child: when I became a man, I put from me childish

ways." (1 Cor. 13:11.) Becoming a man, or crossing the threshold into the long-desired Canaan or "Manland" is a period which every boy longs for and eagerly anticipates.

During this period respect and affection will serve as powerful restraints against wrong conduct, rather than "nagging," "scolding," or even rewards and prizes. Appeal constantly to his highest motives and ideals. Obedience may be taught without a code of "don'ts" and prohibitions, for a boy is not a "sort of croquet ball that must be forced through certain wickets by the insistent use of the mallet of authority, which expresses itself in Don't."⁵ Let a father share the life of obedience with his boy. The firm of "Father and Son" should now be established upon a definite basis, a firm dealing in everything that equips for physical, social, mental, moral, and religious manliness. This new situation of cooperative partnership in life making, may mean a serious readjustment in living on the part of the senior member of the firm, for the junior member will require skilful handling, but the father who can keep in step with his boy will never experience the pain of the ever-widening gap which many fathers find between themselves and their boys.

Wundt classifies standard regulations, moral

⁵ Beck, "Marching Manward," p. 92.

principles, or maxims, into three groups, as follows:

I. Principles relating to self—

- (1) So act as to preserve thy self-respect.
- (2) Fulfil all thy duties to others.

II. Principles relating to Society—

- (1) Respect thy neighbor as thyself.
- (2) Serve the community in which thou livest.

III. Principles relating to humanity—

- (1) Feel thyself to be an instrument in the service of the moral ideal.
- (2) Sacrifice thyself for the end thou hast recognized to be thine ideal task.

“Out of these unchanging imperatives there grow all minor rules and maxims of life; from them we can deduce the relative validity of each, and explain all duties, ends, and mottoes. Here we can find the true meaning of the advice of Polonius to his son:

“To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man ”

for the self of every man is a social one, getting its significance from its relation to others. To be true to self, then, is to be true to the social self that society has created. Even the lower

aspects of moral life are therefore dependent on the higher.”⁶

The youth always demands a rational basis for morality and it is the business of his home and his teachers to give him that basis. Throttled investigation and shackled thought have caused moral atrophy in many boys, particularly older ones. Work out carefully with the boy these principles of Wundt and help him to understand the reasonableness of living a moral life.

This may be accomplished by instruction such as is suggested by the Moral Education League, London, England, which the author has taken the liberty of adapting to needs of boys.

BOYS FROM 12 TO 14 YEARS:

Cleanliness in person and clothing, in home, school and street, disease caused by uncleanness, bad air, impure water, etc.

Manners. Courtesy and respect toward all, decency and refinement of speech, sincerity in manners—avoidance of mere formality, thoughtfulness toward others, respectfulness toward the aged, women and girls, table etiquette, politeness, punctuality, etc.

Truthfulness in speech, in exactness, promises, confidence, love of truth for its own sake, danger of compromising with error, its injurious effect on character, living for truth, readiness to receive new truths.

Courage. Moral courage in speaking the truth, in enduring ridicule, and in being true to one's convictions, chivalry, devotion of the strong to the weak, manliness, heroism in the duties of every day life. Follow good example and resist bad example.

Honesty in judging one's own conduct, in giving others their due, preserving and protecting property at home,

⁶ DeGarmo, "Religious Education," 1904, p. 145.

at school, in public parks, etc. In work: restoration of lost property, etc.

Thrift. Money: its uses and abuses. Importance of economy in little things, time, energy, etc. Avoidance of extravagance, and wastefulness. Temperance a form of thrift.

Order. The value of system. "A place for everything and everything in its place." Value of punctuality and promptness. Evils of disorder in the home, school, and street.

Perseverance. In work: hard and distasteful tasks, mastery gained in perseverance. In play: in fighting out a lost game. In forming good habits and overcoming bad ones. In self-improvement. In well-doing.

Justice. The love of justice; the resolve to be just to others, even when public opinion is against us. Mercy. Just and unjust relations between employers and employed; between government and peoples. The rights of animals.

Generosity. Forgiveness, remembering our own faults. Forbearance. Charitableness in thought. Rejoicing at another's success.

The Family. What we owe to the home. Duties toward parents. Relations between brothers and sisters. "Give and take." Mutual service in the home, politeness and consideration in dealing with servants.

Social Organization. Individual and collective ownership. Responsibilities of ownership. Care of our clothes, books, etc. Respect for the rights of others. Cooperation in the home, in trade, in professions, between citizens, etc.

Patriotism. Love of country; national emblems. Duty we owe to our country; how we may serve our country. Law and order.

Work. Pride in thorough work. Use of leisure time. The value of work in overcoming difficulties, etc.

BOYS FROM 14 TO 16 YEARS:

Self-respect. Honoring the best that is in us. Importance of self-respect in act, word, and thought. Self-respect undermined by servility and eye service. Regard for self-respect of others. Moral dangers that follow any loss of self-respect. "Toadyism" and snobbishness. The need for a higher standard of self-respect.

Justice. In judging others to make allowance for temperament, and for their ignorance, temptations, and prejudices. To redress wrongs and champion the right. A knowledge of magistrates, their duties and responsibilities. Courts of justice: their constitutions, value, and limitations. Equality of all before the law.

Work. The necessity for and dignity of labor. Humdrum work. Systematic and strenuous labor, its bracing effect—physical, intellectual, and moral; the demoralizing effect of idleness. Earning a living; responsibilities and social value of different pursuits. The wealth of the country: how it is produced. Work as a sure expression of the worker's character.

Thrift. Forethought enables us to provide for unforeseen events and difficulties, strengthens independence, promotes self-improvement, and enables us to advance worthy causes.

The Will. The training of the will. The right to be done intelligently. Moral laziness, indecision, putting off, gradual deterioration.

Patriotism. The vote, its nature and responsibilities; the ballot. The machinery of government and the duty of the individual citizen. True patriotism, devotion to our country's highest interests. America's greatness and her obligations to other nations.

Peace and War. Duty of citizens when war threatens: control of passions and avoidance of panic. War, when justifiable; self-defense against aggression. In support of oppressed peoples. The evils of war. The value of peace.

Recreation. The need for recreation and pastimes. Games as an outlet for friendly rivalry and emulation. Value of play as a socializing factor. Hobbies. The development of the body and its powers. "A sound mind in a sound body." The value of athletics in developing character; playing the game. Danger of giving too much thought to athletics. Sports, beneficial and injurious; avoidance of cruelty.

The Development of Personal Relationships. Children and parents, brothers and sisters, other relatives. Friendship, choice of friends, loyalty and candor in friendship, comradeship. The duty of understanding those outside our own circle.

Temperance in Drink. Physiological effects of alcohol. Effects of intemperance on the body, character, and career. Effects of intemperance on the home, on society—e. g., lunacy and crime. Value of temperance in all things. The same treatment in regard to tobacco.

Honesty. In business: mutual confidence essential. In social and public life. Bribes and secret commissions in commercial life. Honest service for wages paid; fair pay for honest work. Profession and practice.

Conscience. The claim of conscience, individual and social. The enlightenment of conscience; the letter and the spirit of the moral law. The development of conscience.

Humanity. Personal obligation to help the old, young, weakly, unfortunate, oppressed. Love for mankind; its inspiring power, self-sacrifice.

BOYS FROM 16 TO 19 YEARS:

The Family. How the separateness of the family has intensified human feeling; joy and sorrow in the home. Restraints of the home, their wholesomeness and obligations. Family pride and family honor; love of home. The duties which members of the family owe to their wider community, e. g., neighbors, locality, state.

Social Organization. Economic necessity for industrial combinations; collective bargaining. Responsibilities of industrial combinations. Origin and usefulness of capital. Trades unions: scope and work, power and danger. Importance of a high standard in public opinion; what each can do to secure it. Municipal and state ownership and enterprise.

Cleanliness. As a type of moral purity—thought, word, deed.

Honor. Pledges, promises, confidence, fidelity. False ideas of honor: duelling, menial work, etc. Acting honorably under the influence of anger, in the midst of heated contest, and while engaged in competition.

Peace and War. Aggression: its injustice and evil consequences. International relations; how nations can help each other. The value of arbitration.

Patriotism. The sacrifice of individual to national interests; national heroes and reformers. Respect for the nationalities of other peoples. The evolution of society; the ideal state.

The Development of Social Relationship. The instinct of sociability in insects, birds, and animals, leading to—mutual protection, social services. Exemplified by tribal savages, barbarians, village communities, ancient and medieval cities. How tribes and states coalesced into nations. International Brotherhood: the interdependence and solidarity of the human race.

Self-regard and Social Service. The two fundamental instincts in animal and human nature: self-preservation and mutual aid. Duties of self-regard and self-development. Dependence of the state on the character of its individual citizens. The value of social service to the individual who performs it. Dependence of individual welfare on the prosperity and good order of the community or State; the existence and security of private property dependent upon protection by the State and laws.

The Will. The duty of educating the will; the value of self-denial in little things. Persistence in right-doing; firmness in resisting temptations. Devotion to noble aims; strength, beauty, and nobility of character.

Recreation. The use and abuse of social entertainments, dancing, theaters, etc. The enjoyment of the beauties of nature, music, and the arts. The pleasure of reading. The recreative study of science. Making the means of enjoyment generally accessible.

Toleration. Respect for the opinions and religious beliefs of others. Respect for all sincere opponents. The duty of examining into the views of others. Distinction between toleration and indifference. The growth of toleration. Magnanimity.

Betting and Gambling. Factitious excitement. Dishonesty of gaining money without giving real value. The demoralizing effects of betting and gambling on character. The disastrous effects of betting and gambling on sports, the home, and national life.

Responsibility of Older Boys. To prevent bullying or teasing. To put down evil talk. To organize games, recreations, etc., for younger boys. To enforce school rules, moral laws, etc. Example of older boy more influential than precepts of adults. The far reaching future effects of the influence of older boys for good or for evil.

Ideals. The value of an ideal for life; the choice of a calling. The danger of accepting the average standard

of good as the best. The growth of our ideal; childhood, youth, etc. Perfection of character. Growth of social ideals; a perfected humanity. Growth of religious ideals; a perfected life. The retrospect of a noble life.

This syllabus of moral instruction can only be of value in helping the boy in developing moral characteristics, when used in a tactful and wise manner, and not in a dry, mechanical manner. Moral color-blindness, and low moral admirations, can only be eliminated from boys through the "expulsive power of a new affection." Character depends partly upon moral perception or insight, partly upon habit.

"Doth not the soul the body sway?
And the responding plastic clay
Receive the impress every hour
Of the pervading spirit's power?"

"Look inward if thou wouldst be fair:
To beauty guide the feelings there,
And this soul-beauty, bright and warm,
Thy outward being will transform."

—BERTHA HASSELTINE.

An act of good moral character should receive its return of honor. "Humanity," says Colin A. Scott, "is almost instinctively ready to oblige, to serve and to receive honor from those really felt to be on a higher level. And . . . when those who are looked up to by others receive a service without returning honor and admira-

tion . . . they are meanly and proudly attempting a fraud upon human nature. If the Good Samaritan cared nothing for the feelings that would be awakened in the traveler to Jericho, but was only serving God, he missed the point." It is this failure of recognition of the good within the boy on the part of older people which has discouraged many older boys and made them indifferent to the appeal of the best.

"The responsiveness of the soul and body in the domain of morals is a law of our nature, in which are consequences of the greatest moment. The soul can be corrupted by the body and the body by the soul." As a boy thinketh in his heart so is he, therefore the mental association with everything that is pure and wholesome, means living up to one's best. Dr. Philip S. Moxom in his "Moral Education" says: "It is a greater and more difficult thing to live, in the true, deep sense, than it is to get a living. Boys must be made to feel and then to see that honesty is better than brilliancy, that integrity is more than riches, that good character is a prize valuable beyond the power of all material means to measure. . . . A clever intellect without a tender conscience makes a Mephistopheles. We are seeking to make men who shall know their duty to the world, and have the will to do it. That is an end to call forth our deepest wisdom and

our strongest endeavors. On the achievement of that end depends the soundness and permanent prosperity of the nation." Let us see the man in the boy.

"In the acorn is wrapped the forest,
In the little brook, the sea;
The twig that will sway with the sparrow today
Is tomorrow's tree.
There is hope in a mother's joy,
Like a peach in its blossom furled,
And a noble boy, a gentle boy,
And a manly boy, is king of the world.

"The power that will never fail us
Is the soul of simple truth;
The oak that defies the stormiest skies
Was upright in its youth.
The beauty no time can destroy
In the pure, young heart is furled;
And a worthy boy, a tender boy,
A faithful boy, is king of the world."

—GEORGE SHEPARD BURLEIGH.

CHAPTER VI

RELIGIOUS CHARACTERISTICS

“You hear that boy laughing? You think he’s all fun;
But the angels laugh, too, at the good he has done.”

—OLIVER WENDELL HOLMES—*The Boys*.

Underneath the fun and mischief, noise and dirt of a boy, beats a heart that responds quickly to the appeal of religion, especially if the appeal is in the form of doing rather than being. Religion to a boy means motive power to give up wrong and do right. The Sunday school was singing, “I want to be an angel and with the angels stand,” when Billy’s teacher discovered that he was not singing. “Why aren’t you singing, Billy?” asked the teacher. “I’m singing the way I feel,” responded honest Billy. Being an angel did not appeal to Billy, and he refused to tell an untruth even in his singing. What Billy wanted to be was a man, a red-blooded man of heroic action, and not a cherub. Religion to a boy is not sitting still and being good, it is doing worth-while deeds. Somehow a boy resents being called good, and many times he is the other kind of hypocrite in that he

would have you believe he was bad when really not bad. He is the victim of modern discussions, in which people seem to feel sorry for the boy who is not a tough or a delinquent. The delinquent seems to get the attention, the kind words, and the flowers, while the really first-class boy who lives a normal wholesome life of right doing is passed by. It is the "lonely" age when the religious emotion instinct is at its height. His heart is hungry for the best, but he doesn't always know when or how to find it, and therefore he attracts attention by bluffing badness. The early adolescent age, between the ages of twelve and sixteen, is the period of misunderstanding, the time when sympathy, love, patience, hopefulness, and firmness are required from those who are responsible for him.

"Ideas of God and duty and religious observance have been external to the child during his earlier days, but now they take root in his life and have a vital significance. Heretofore they have been embodied in precept or custom in his own playful imagination. Now they have begun to be his own."¹

His "clarification," as Starbuck terms it, occurs around thirteen years of age when religious "forms" begin to lose attraction and the desire

¹ Starbuck, "The Psychology of Religion," p. 196.

for spiritual life deepens. The religious awakening seems to supplement puberty. Stature increases, "then muscular strength increases; new interests, new passions arise, new dangers, of course; and it is the time of greatest prevalence in the line of crime. Later statistics show that before the close of the years of adolescence most of the crimes are committed—not the deepest and darkest crimes, but the most. So that it seems as though good and evil struggle together for the mastery of the human soul at no other time of life so much as at this time."² Statistics also show that if conversion has not occurred before twenty, the chances are small that it ever will be experienced; that the age of deepest religious conviction is between twelve and fourteen years; the age of conversion between sixteen and eighteen years and the age of uniting with the Church is around sixteen years.

When we know that eleven men united with the Church between the ages of ten and twenty-five to every one that united with the Church outside these years, when we know that hardly thirty per cent of the Sunday school enrolment is made up of boys and young men in their teens, then we begin to recognize the need of giving our best thought and effort to discovering the cause of these conditions, and earnestly

² Hall, "Principles of Religious Education," p. 182.

seeking a remedy. One way of changing this condition is by the establishment of higher standards of teacher requirements which will enlist men who will pay the price of this particular kind of leadership, for leadership of this type costs more than a mere desire and a sympathetic attitude. The standard set by G. Stanley Hall is not beyond reach when he says "our churches are coming to realize now as never before that . . . it requires higher talent, greater capacity, more genius, more full mastery of knowledge to teach children than adults. . . . Mastery in the knowledge of religion, sympathy with Christ, that makes us really interested in His mind and will, is best tested by capacity to lead and minister to childhood."³

If religion, as Dr. Liddon defines it, is "personal communion with God, yielding fruit in action, or the bringing spiritual sanction to bear on ordinary life," then we cannot begin too early to teach religion as a motive power in a boy's life. This cannot be done in the phraseology and formulas of the pulpit, but through tact and sympathy which will see instinctively how to catch the impressionable moments in a boy's life, and then in a few words, to engrave upon the mind the thought of a high ideal and the greatness of living a Christ-controlled life. "Boys

³ Hall, "Principles of Religious Education," p. 189.

and grandmothers," says Kirtley, "have the same religion, even as they may eat the same food at the same table. But in her that food reappears in a bent body, soft, babylike flesh, beautiful grey hair, and extensive wrinkles, while in him it becomes an erect body, knotted muscles, stubby hair, and smooth skin. They get their religion in the same way—the same loving Father, the same gracious Saviour, the same instructing and inspiring Bible, but in one it reappears as grandmother, in the other as boy."⁴ Too long we have been looking for an adult type of religious expression in the boy instead of a natural boy expression. A boy has a hunger for God as he has for food and friends and fun, but he does not always know what it means or how to express himself. Objective righteousness is the thing he is looking for and which we must help him find. Religion to him is a life rather than a philosophy. Boys are the greatest radicals and at the same time the greatest conservatives on earth.

The instinct of worship is inherent in the instincts of the human race. Our ancestors worshipped and we inherit, by a race impulse, a powerful tendency toward religion. All men from the lowest to the highest have been seekers after God. Plutarch says: "I have seen people

⁴ Kirtley, "That Boy of Yours," p. 240.

without cities and organized governments or laws, but people without shrines and deities I have not seen," and Ratzel says: "We cannot analyze a single race on its spiritual side without laying bare the germs and rootfires of religion. Ethnography knows no race devoid of religion."

A boy passes through three stages in the evolution of religious expression. The first stage, up until about twelve years of age, is the impressionistic period. God is a venerable man seated in the clouds or upon a great throne, and heaven is a beautiful garden or a golden city. He has definite ideas of that which later becomes vague and mystical. It is the period when he unquestionably accepts statements by those whom he trusts. His faith in the greatness and goodness of God, and his dependence upon Him is unshakable. His religion is pure, simple, and real. His first impression of prayer which came to him as he kneeled by his mother's side in the quiet of his bedroom and as he saw her bowed head, and heard her reverent tone of voice, never can be erased from memory's page. Here the training of faith begins. It is the mother's opportunity to begin to impress upon him the great truth that behind all visible manifestations of life is a great invisible Power. "Science may call it Force; Art may call it

Harmony; Philosophy may call it World Order; various religions have called it God, but Christianity calls it 'Our Father.' ” Says Mrs. Harrison: “This is an important moment in his life, the first groping after the unseen. Are not the great, the powerful, the lasting things of life all invisible? Turning to nature for illustrations, we find the great attractive and repulsive forces have thrown up the vast mountain ranges and cleft them in twain; *gravitation* has settled their crumbling fragments into level plains, and caused the water courses to sweep in given directions; *capillary attraction* has drawn the water up into the seed cells and caused plant life to germinate and vegetation to cover the plains; *chemical action* and *assimilation* have changed vegetable and animal food into human blood; *appetites* have caused the human being to seek food and shelter and the opportunity to propagate his kind; *parental instinct* has given rise to family life; *public sentiment* has maintained the sanctity of the marriage tie and the safety of family possessions; *business credit* has made trade life possible; *patriotism* has banded these communities of civic life into national life; *religion* is yet to unify the nations of the earth into one common brotherhood. All these are invisible forces. What is the tribute paid to character over and above wealth and beauty, but

a tribute to the unseen? Without friendship, sympathy, love, aspiration, ideality, what would life be worth?"⁵ "First impressions are the root-fibers of the child's understanding, which is developed later," says Froebel.

The boy naturally evolves from the first stage into the second, the period when through nature he learns to find God as the ever-living Creator and Ruler of the Universe. The very beauty and grandeur of nature reveal the character of God, for, says Martin Luther, "God writes the gospel not in the Bible alone, but in trees and flowers and clouds and stars." At Camp Becket, the writer's laboratory, is a "Chapel-by-the-Lake,"

"A Cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choirs the winds and waves, its organ thunder,
Its dome the sky,"

where hundreds of boys have experienced the nearness of God through the mysterious touch of the wind, or through gazing at the towering mountains with their suggestion of strength, or in the very quietness of the eventide.

A camp fire becomes a mighty factor in the development of a boy's religious life. Not only may great moral lessons be taught as boys, with the charm of fire-gazing in their faces, sit around

⁵ Mrs. Harrison, "A Study of Child Nature," p. 194.

the crackling wood, but through the fire is symbolized the purification and refining process of life. "Tried as by fire." Fire was the emblem of the gift of the Holy Spirit. It is the stimulant of the imagination. Camping should have as its great objective that of leading boys "through nature to nature's God."

"Nature worship," says Prof. Fiske, "is often an important stage in the natural religion of early boyhood. The growing love for the beautiful in form and color, added to the sense of the mystical, centers the child admiration in the world of nature which God has made so beautiful. Particularly strong is this religious impulse in early springtime in normal childhood in the country. As the miracle of the spring resurrection returns, the healthy boy often finds keen delight in his real communion with nature. Daily he consults her oracles, listens to her secrets, and worships at her shrine. The Heavenly Father has many wonderful lessons to teach the growing boy just at this time, and unless the boy has a chance to learn them, his imagination is never again so strong, his sense of the beautiful dwindles and with it much of the æsthetic power which should enrich his heart life with the poet's vision and the artist's perspective and proportion. Just now with a microscope you may help the boy to find God.

The larger aspects of nature, as well as the more minute, have their grand messages for the boy soul. Renan has reminded us that the clouds and the thunder and the mountains had a vast influence in shaping the religious ideas of the Hebrews. . . . It is from the grandeur of nature that we learn the majesty of God. While the clouds lure the boy's imagination through sky pastures of riotous fancy and suggest to him the boundless riches of space, it is from the mountains he learns his littleness and from the thunder he learns his weakness. Both suddenly teach him to be humble in the presence of their sublimity."⁶

Around fourteen years of age he evolves into the third stage, which, for the want of a better term, may be called the ethical stage. There now comes a great longing for a larger spiritual life, which must find its expression in aspirations, longings, adoration, service, the Knights of King Arthur or the Sir Galahad period. He is beginning to outgrow his egoism and selfishness and his interests broaden. We must be careful now that religion does not become a mere habit, or automatic, or a dead formalism.

Personal loyalty and hero worship are in the ascendency. He is searching for a great leader. "The only religion which will appeal to him is

⁶ Fiske, "Boy Life and Self Government," p. 249.

one of heroism, endurance, and of powerful, lofty, and masterful personality." "His king," says Prof. Tyler, "must be presented to his mind as stronger as well as better than he, and as altogether worthy of his unswerving loyalty, obedience, and service. He will have no other." Here is the supreme opportunity of the teacher as well as parent to encourage the boy in his natural decision to yield his loyalty and devotion to Jesus Christ, the world's greatest hero. His religious awakening is natural, and should not be repressed but given opportunity for expression. Conscience is now becoming his guide. To make conscience robust instead of morbid and hypersensitive is the real problem. Help him develop a healthy outward glance, take advantage of his undaunted courage and ambition. The very audacity of his faith and the belief in his ability to do big things should be recognized as an asset rather than a liability. Now is the time for him to harness to worthwhile activities, this inner feeling for functioning and this desire for expression in service. "It is the epoch of the reign, not of cold judgment, but of feeling and of the heart, 'out of which are the issues of life.' Paul, places love, with faith and hope, far above knowledge, which 'vanisheth away, for we know in part.' Perhaps

⁷ Tyler, "Growth and Education," p. 185.

Paul was right after all. The heart is often fully as wise as the head. Do not undervalue or curb too closely his generous impulses.”⁸

Naturally conversion follows his spontaneously religious awakening, as statistics show conclusively that “storm and stress” and conviction are close kin. “If there is no resistance to the great expenditure of the new energy, then results a burst of life, fresh consciousness and appreciation of truth, a personal hold on virtue, joy and the sense of well being; but if there is no channel open for its free expression, it wastes itself against unyielding and undeveloped faculties, and is recognized by its pain accompaniment, distress, unrest, anxiety, heat of passion, groping after something, brooding, and self-condemnation. This stage of adolescence is the period of most rapid physiological readjustments, and consequently is characterized by great instability.”⁹

The wonderful narrative of the facts concerning the Welsh Revival by the late W. T. Stead, who was at the time the editor of the *London Review of Reviews* is significant. In it he gave to the public for the first time the account of his own conversion in 1859 at the age of eleven years.

He tells how one night in bed he was seized

⁸ Tyler, “Growth and Education,” p. 187.

⁹ Starbuck, “The Psychology of Religion,” p. 227.

with an appalling sense of his own sinfulness. He sobbed and cried in the darkness over his wrong-doing. Then there came to him a passionate longing to escape from condemnation and be forgiven. At last his mother overheard him, took him into her arms, and told him comforting things about the love of God, and how it was made manifest by Jesus Christ, who had suffered in our stead, to save us from condemnation and make us heirs of heaven. Mr. Stead says: "I have no remembrance of anything beyond the soothing caress of my mother's words. When she left me the terror had gone, and I felt sufficiently tranquil to go to sleep." A year later when he was twelve, his experience at Silcoates Hall, a private boarding school, is interesting, when a half dozen of the boys met each day in a summer-house in the garden, to read a chapter, and pray. Again, quoting his words, he says: "Suddenly one day, after the prayer-meeting had gone on for a week or two, there seemed to be a sudden change in the atmosphere. How it came about no one ever knew. All that we did know was that there seemed to have descended from the sky, with the suddenness of a drenching thunder-shower, a spirit of intense, earnest seeking after God, for the forgiveness of sins, and the consecration to his service. How well I remember the solemn

hush of that memorable day and night, in the course of which forty out of the fifty lads publicly professed conversion."

A few days after reading this account there came in my mail a letter from a boy who had just reached his sixteenth birthday, a boy who had tasted sin in all its hideousness, even, for a few hours, behind prison bars. He was at a meeting which I conducted in the city where he lived, and after a struggle he made the decision to accept Jesus Christ as his Saviour and Friend. For about ten days he succeeded nobly but in a moment of weakness he sought the old gang and was back in the old ways. On his birthday I wrote him a letter. This was his reply:

"My dear Friend:

I was much surprised and very pleased to hear from you today. Your letter came just in time to strengthen the decision I had come to last week. Being inspired by the conference meetings to win the fight and become one of Jesus Christ's own boys. . . . You ask me in your letter to go to my room, think the thing over, and then get down on my knees and pray to the only One who knows every thought in my heart. I have already done this. I have lain in my bed night after night, thinking the matter over and despising myself because I could not come to a firm decision. Then I would get out of bed and pray God, through the Saviour, to

give me strength. And now I feel that my prayers have been answered, as I have come to a decision, and that decision is to lead henceforth a true Christian life. I have told my father and mother of this, and they were very much pleased, and promised to do everything in their power to help me. . . . This is the first letter I remember having written to anyone except my parents and I may not have expressed myself as I should wish, but I feel that you can understand my feelings when I say I have won the great fight and intend to remain a winner."

This boy, forty-seven years after the experience of Mr. Stead, was led into a decision for Christian living in practically the same way—an illustration of what is meant by the psychological moment, and the great opportunity for an adult to render the needful service. Parent and teacher should be on the alert to discern this critical moment in the boy's deep religious struggle. To help a boy to win this struggle for religious expression and to decide for his loyalty to Jesus Christ and His standard of living, is a form of life-saving service fully as important as pulling him out of a whirlpool of angry waters.

Loyalty to Jesus Christ should naturally lead to uniting with the Church. Through careful guidance and instruction, the boy during the age period of fourteen to seventeen years should

be led to make a public confession of his allegiance to Jesus Christ. This should be in a normal manner, not by some outburst of enthusiasm, but by an act of the will. Decisions are made in adolescence. Expanding life compels a youth to come face to face with many issues. It will include either uniting with the Church or postponement until a more convenient time. To refuse to decide is in itself a decision.

The attitude of the youth toward church membership will to a large degree be determined by the attitude of his parents, and older people with whom he is acquainted. Many boys have come to this important stage of their religious life, only to find a barricade to church membership erected by over-cautious parents who believe he is "too young" or that "he does not understand what he is doing," or "that he may not hold out." Here is the cause of the down grade of many a boy, as well as the heartaches of scores of pastors. No matter what the human mistakes of the Church have been in the past, the boy needs the Church and the Church needs the boy. Prof. Votaw puts it in this manner: "I wish to say that the boy needs church membership from the age of twelve on. It is one of the greatest expedients devised for helping a boy through the storm and stress period of life. His church membership may be, in many

cases it has been, a sheet anchor to windward holding him off the rocks. Belonging to the Church during the adolescent period, holding oneself to the pledge of membership, standing out positively for the Christian life, seems to me the most important social, moral, and religious relationship a boy can enter upon. The essential thing is that in the adolescent years he assume the individual responsibilities of his life, put his trust in God, commit himself to God's ideal for men, take up such work as he can do, enter into the larger relationships that now open to him, set himself to achieve the finest manhood, to render the highest service, and to make his life as great a success as possible. He will nowhere find so high an ideal as the Christian ideal; he will nowhere find so much companionship and help in his course as among Christian people."¹⁰

Never criticize their church, the pastor or the members in the presence of boys, but encourage them to love their church, to be loyal and full of faith, ready to answer to its great call for service.

The function of worship is somewhat overlooked in the development of a boy's religious life. "In worship, as an expression of the religious state of mind," says Hartshorne, "the

¹⁰ Hartshorne, "Worship in the Sunday School," p. 22.

highest values are symbolized and sought. They are here brought clearly to consciousness and renewed in vitality. Worship thus becomes a means of social control, for it serves to cultivate and revitalize in the individual the appreciation of objects which in its best moments society has come to regard as of the highest value." The Church is beginning to recognize the necessity of adapting its services to the needs of childhood and youth. The musical features, the responsive readings, the prayer, and the spoken word all appeal to him, especially when they are so arranged that action and right living will result rather than mere formalism.

When the youth enters into his eighteenth or nineteenth year, there comes over him a mental turmoil. Doubts of beliefs and ideals are common. He is now thinking, as well as working out his own salvation with fear and trembling. He is no longer a boy. The struggle for manhood is now on and he is finding out that the conflict between good and evil is no summer's play. It cannot be evaded. It is now difficult to keep him in the Sunday school and in church. "He feels a revulsion from all sorts of religious emotionalism and you cannot touch him with a year of prayer meetings, even of the quiet, modern type," observes Prof. Fiske. Boyhood visions have been disillusioned—he is tinctured

with a certain kind of cynicism and doubt. It is during this terrific struggle for character—Christian character—that he needs friendship, constant, abiding, sympathetic friendship, rather than criticism. He is now looking for the real thing, and honors above everything else real nobility of character that is devoid of sham. He is usually silent about it, for he is afraid of being misunderstood. He has his own ideas on religion and plenty of doubt as well. Again quoting that master interpreter of boy-life, Prof. Fiske: “He needs a rational basis for his life creed, and he needs it soon, or he never will get it. It must be proved to him in some natural, undogmatic way (or better, flashed upon his intuitions) that the well-rounded manhood which he covets needs culture on the spiritual side to complete its symmetry. In short, he needs, not the effeminate sort, but a man’s religion, which will appeal to his whole manhood. For the young man is not all spirit. He has a body to keep strong and well, and he welcomes any means which will help him in his life problem. He needs the right kind of fellowship, the heart of good friendship and the moral backbone of upright comradeship. . . . Above all he needs to be on friendly terms with Jesus Christ. Give him the great protection of the Christ love, the high incentive of the Christ ideals, the mighty

impulse of the Christian purpose, the Christ loyalty—with the brotherly comradeship of the Christian Church; and you have armed him with all the panoply of God. He will win his fight.”¹¹

“A creed is a rod,

And a crown is of might;

But this thing is God:

To be man, with thy might;

To stand straight in the strength of thy spirit

And live out thy life as the light.”

—PRESIDENT WILLIAM DEWITT HYDE.

¹¹ Fiske, “Boy Life and Self Government,” pp. 268, 269.

CHAPTER VII

VOCATIONAL CHARACTERISTICS

"The world has work for us; we must refuse
No honest task, nor uncongenial toil:
Fear not your feet to toil nor robe to soil
Nor let your hands grow white for want of use."
—ALLEN PALMER ALLERTON.

What shall a boy's life be? This is a most serious problem with both the boy and his parents. "As the twig is bent the tree is inclined," goes an old saying. Judging from the large number of vocationally "bent" individuals in the world, one is led to believe that much of the bending was inclined downward during the moldable period of their youth or else, like Topsy, "they just growed," whithersoever inclined. "As the boy is started so the man probably will be." Many of the failures in life as well as much of the unhappiness and discontent, and shall we say crime, is traceable to our apparent inability to harness the aptitudes in the boy to definite vocations. Ask the boy of today, "What do you want to become?" or "What

are you going to do?" and invariably you get the reply, "I don't know," or, "Oh, anything that comes along," or else they plan to capture a job with big pay and little work.

In answer to the question: "What occupation or profession are you going to follow as a life work?" 375 boys gave the following replies:

Undecided	107
Electrical Engineering	42
Young Men's Christian Association Work	36
Business	29
Farming or Forestry	19
Chemistry	15
Machinist	14
Law	14
Civil Engineering	13
Medicine	13
Ministry	7
Draughtsman	7
Architecture	6
Art	4
Dentist	4
Textiles	4
Mechanical Engineering	4
Jewelry Trade	3
Musician	3
Accountant	3
Journalism	2
Carpenter	2
Navy	2
Army	2
Stenography	2
Banker	2
Insurance	2
Cotton Manufacturing	1
Wool Manufacturing	1
English Professor	1
Private Secretary	1
Detective	1

Teacher	1
Printer	1
Mining Engineer	1
Geologist	1
Plumber	1
Civil Service	1
Clerk	1
Embassy Work	1
Marine Architect	1

107 were undecided. 268 chose forty professions, trades and occupations.

Ninety per cent of the boys were over sixteen years of age and attending high school. They were the representative boys of 86 different cities and towns in two states. One reason why so large a number were considering the work of the Young Men's Christian Association, was that they were Association boys and in attendance at a conference of older boys conducted by the Association. Forty different professions, trades, and occupations were named by the boys. The fact that 107 of the 375 had not yet decided is evidence of the need of vocational guidance and advice by parents and schools, so that boys may be steered away from "blind alley" jobs and "any old thing that comes along."

Aptitude comes as much from special training as from natural gifts. Inclination is largely a matter of desire and of the will; it is habituated desire.

“Give the boy a hammer and
A pocketful of nails,
Turn him loose at making things—
Soon there will be wails,
Sobs, then sniffles—then he’s out
Trying it anew;
That’s the thing that counts in life—
Grit to see it through.

“Guess we’re boys most all our lives;
Only sometimes we
Lay our hammers down too soon,
Wishing we could be
Smooth at things as some one else.
Folks are mighty few
Who are born all-wise; the rest
Stuck, and saw it through.”

—CHICAGO NEWS.

To make things is a natural desire. Working with tools is common among boys. A jack-knife is a valuable possession to be found in the pocket of every normal boy. If this desire or aptitude for working with tools is encouraged or wisely directed, nothing else will so clearly demonstrate the difference between right and wrong as constructive work, which enables the boy to discover for himself any error which he may make. He learns to test the result of his own work and to despise inaccuracy. It encourages neatness, accuracy, and honesty. A lie in wood can be seen. Jacob Riis once said: “When I first saw the Viking Ship dug out in

Norway, the thing which most impressed me was the mark of a lazy carpenter's axe upon the prow of the ship. He had been too lazy to grind his axe and the record was there plain to be seen after a thousand years."

The "playing store" of early childhood soon changes into the bartering and trading of boyhood. A boy's pockets are the index of his wealth. Fifty-seven varieties of articles traded or "swapped" with other embryo merchants, or tradesmen, may be found in this wonderful treasure house of the boy—his pockets. Whether he will become the honest tradesman or a tricky merchant of the future is determined very largely by the business ethics of boyhood. Honesty, genuineness, fairness, and the square deal are business virtues first learned in the school of youth. A newspaper route has been not only a financial asset but a means of developing in the boy the habits of promptness, accuracy, perception, and honesty.

Every boy should be studied and watched. Analyze each action and inclination and aptitude. It will be a great mistake to force him or hurry him to decide upon his life work. "Do not fit him to a calling," says Fowler; "find a calling that fits him. There are a thousand means of livelihood. The boy has but one prominent ability. Discover that ability, and

feed it with the kind of food it needs, that it may develop into a good thing for the boy and a good thing for the community.”¹

“Physically and mentally the human offspring begins at the lower stratum of animal life. What he will be, not what he is, gives him the right of consequence. If he has characteristics, he does not show them. If he thinks, he does not know what he thinks, and therefore he presents little perceptible indication of mind—capacity. His only marked characteristic, or rather, his one display of instinct, is a continual desire for food. He can eat, if food be given him. He doesn’t know enough to forage for it. Unkept and unfed, he dies. To eat is the substance of his ambition, and when he is not eating, or trying to eat, he is doing nothing, or is smiling, or crying, or sleeping. He is of importance, not for what he is, but for what he may be, or is likely to be, or it is hoped he will be. He is a little, round, helpless, thin-skinned lump of expectation; entirely helpless, completely dependent, and in a present state of total worthlessness. Yet the maiden aunt and sentimental mother may think that they see in the just-born boy every conspicuous trait from every branch of two family trees.”

“When the boy is a few years old, family

¹ Fowler, “The Boy—How to Help Him to Succeed,” p. 13.

pride and parental conceit, correctly and incorrectly, and often dangerously, discover in him everything they desire to discover." "Up to the tenth or twelfth year-point, the boy's physical condition deserves the first attention with, of course, the absorption of the 'Three R's' of school."

"The boy now begins to show some permanent likes and dislikes. The keen observer . . . may discover the beginning of some definite characteristic, or some particular ability, or some specific tendency."

"At the age of ten years, the boy is old enough, and mentally strong enough, to begin to appreciate and to be materially influenced by his surroundings. . . . He is mature enough to reason, he is old enough to choose his associates and he does. He is beginning to travel upon the high-road of his life."²

It is just here that many times he is left without intelligent guidance to sink or swim. For at about fourteen years of age there is a great outpouring of boys from school to go to work. Then follows the sad tale of "from one job to another" like the rudderless vessel upon the great ocean of life. Do you wonder why? "The time is coming," says Everett W. Lord, "when we will not allow a near-sighted boy to become

² Fowler, "The Boy—How to Help Him Succeed," p. 18.

a chauffeur, a dull-eared girl to become a stenographer, a chronically careless youth to become a druggist, or an intellectual lightweight to become a preacher," but on the other hand, some effort will be made to guide the boy of constructive mind, artistic bent, and mechanical skill into something which will afford him a wider range for his powers than the clerical position in a candy shop or as a soda water dispenser, which may happen to be the first opening he finds."³

The home and the school must cooperate in helping the boy become adjusted to his new unfolding environment. The power of self-control and self-propulsion called "will" is now in process of formation. "The positive dislike for book-study which comes at the age when it is the tendency of the boy to *do*, and not to study, coupled with the ineffectiveness of the school to meet the natural demand of the boy," is the cause of the boy's hunting a job. This is the reason why there are 16,000,000 boys and girls in the elementary schools of America and only 776,000 in the high schools.

"If moral education is to prepare for life," says Edward Howard Griggs, "it must train both the desire for earnest work and the habit of its performance. . . . Hard effort is the one

³ Lord, "Vocation Direction," p. 10.

path to a self-control, positive, not negative, that makes it possible for us to trust ourselves and to utilize all our forces for the ends we consider worth while."⁴

A boy needs help in the choice of a vocation along these three lines: first, he should have a clear understanding of himself, his aptitudes, interests, ambitions, abilities, resources, and limitations; second, he should have a knowledge of the requirements and conditions of success, the advantages and disadvantages, the compensation, opportunities for advancement, social standing, and peculiar demands of different lines of work; third, he should be clearly taught the spiritualization of work, the joy of service, to make the best always the goal, not for self, but for the good of humanity, to believe the mind of the worker must be set eternally upon the attainment of a high spiritual goal.

A boy is capable of being reasoned with, and the observant parent or teacher will watch for every opportunity to talk with him about the prospect of a life work. It is the boy that finally must make the decision and not his parents. Parental personal ambitions for their boy must often be sacrificed if the boy is to succeed. Forcing a boy to take up a business or profession

⁴ Griggs, "Moral Education," p. 86.

if he has no inclination or aptitude for it, is sure to end disastrously.

Close friendship and confidence will reveal sooner or later, that which "in response to inner nerve growths and new features of his environment, will lead him to assert himself most positively in the direction of some kind of useful occupation." What he needs at this time is encouragement and not criticism.

Put into the boy's hands to read, especially when he reaches fifteen or sixteen years of age, such books as "Choosing a Career," by Orison Swett Marden, "What Shall Our Boys do for a Living?" by Wingate, "Profitable Vocations for Boys," by E. H. Weaver, or some sanely written book which will stimulate as well as direct his thinking. Benjamin Franklin in his autobiography says of his father "that he therefore sometimes took me to walk with him, to see the joiners, bricklayers, turners, braziers, etc., at their work, that he must fix my inclination, and endeavor to fix it on some trade or other on land."

Freedom is needed as well as flexibility in helping a boy decide his life work. If the boy enjoys working with the soil and outdoors, better than any other kind of work and has a desire to be a farmer, let him be one, only impress upon him the advantage of being a good

farmer, and not a mere drudge; show him that being a graduate of an agricultural college will enable him to work the land much more intelligently and successfully. With this natural tendency to the soil, endeavor to arouse within him a desire for increased education, so that he may become a master of the soil instead of its slave.

A boy who has an inclination toward business should be told of the need of uprightness and sterling character in business life, how an education is essential to success, how psychology, sociology, scientific salesmanship, and economics all enter into business efficiency, how personal efficiency largely determines business efficiency. If he is a student and loves study, show him the difference between memorized learning and thinking out a subject, how a good sound body must accompany a well-developed intellect, how knowledge combined with health gives power and wealth. The boy who has a decided preference for some profession, should be helped to understand the status of that profession, its advantages as well as disadvantages; tell him the bad as well as the good, how an education is absolutely necessary if he is to become something more than a mere member of the profession. The boy's ability and desire for building, the instinct of workmanship or love of machinery

may cause him to look favorably upon the trades as a life work. If so, point out to him the difference between a mere worker and one who understands the scientific aspects, such as the application of physics, chemistry, etc., to the trades and industries. By this reasoning process direct his decision and conclusion rather than force him to become what you want him to be. Help him to see the value of education, and that no matter what may be his future vocation, with an education his earning capacity will be more than doubled and his chances for success trebled.

In a study of former pupils of the Pittsburgh schools made by Mr. Burroughs, he gives the following findings:

Those leaving school below the eighth grade, average age 14 years 6 months, started to work at a weekly wage averaging \$4.96; at the end of four years were earning \$10.79, and after eight years \$13.25.

Those graduating from the eighth grade but not going to high school started to work at \$5.96 a week; four years later were making \$13.86, and after eight years \$16.23. Their ages averaged 15 years and 4 months when they started to work.

High school graduates, average age 18 years and 3 months, started at an average pay of \$10.73 weekly; after four years it went up to \$17.77, and after eight years to \$23.44.

Give these facts to the boy, and help him see

the force of such a statement. A great weakness in youth is the spirit of discontent, or the habit of moving aimlessly from one thing to another, the unwillingness to take time to work out a life plan, or to stick to a given task until something is accomplished. The wise parent or teacher will endeavor to get the boys to see the value of "this one thing I do" instead of "these many things I dabble in" as being the only way to develop concentration. Perhaps this dabbling may be due to adult insistence upon a boy's doing something for which he has no inclination and intuitively knows he is not adapted, and therefore he starts out on a term of experimentation hoping to find the one thing of absorbing interest to demand his life, or he may be the victim of a system of education which insists upon the boy being fitted to the school rather than fitting the school to the boy. The attempt to develop concentration or will-power through arbitrary requirements has proven not only a failure, but is largely responsible for dishonesty in studies and truancy. Interest and aptitude are the prime factors in the development of concentration. Marietta L. Johnson, who is working out a most interesting experiment in education in her school at Fairhope, Ala., holds that an institution has no right to ask, "What do you know?" "Where are your credentials?"

It should require instead, "What do you need?" "How may we serve you?" The "standards" of an institution are thus measured by its services, not by its requirements.

"Mrs. Johnson's standards are a healthy body, an alert and active mind, and a sweet spirit. . . . For the health of the body there is an out-of-door activity adapted to the development and the strength and the needs of the child. For the mind there are the acquaintance with nature at first hand, the solving of problems in the making of things, the controlling of forces and of materials, the mastery of quantity in the measuring and weighing and calculating, the learning of stories from history and from literature, with their instinctive dramatization. There is constant translation of words into thoughts and actions. Finally the health of the spirit is ministered to by the provision of 'sincere experiences' in relation to other children and in relation to the forces and materials of nature and industry. There is joy in the work because the work has meaning. Mrs. Johnson sees very clearly that half-hearted work is insincere."⁵

Netta M. Breckenridge interprets this desire for freedom in education in her poem, "The Child Cry:"

"I am a child—oh, do not tie me up
To schools, and desks, and books misunderstood,
When I am yearning to run out a-field,
To search the quiet of the dim, sweet wood.

"And—oh—sweet Mother—do not set me sums,
And those stiff, staring copies of some word,
Let me count meadows full of clover blooms,
And learn the sweet, free singing of a bird.

⁵ *The Scientific American Supplement*, Nov. 14, 1914.

"For I have found a Teacher to my mind,
She whispers sweet instruction when at rest
I stretch brown arms—bare feet in cool, deep grass
That feels the heart throb 'neath her great warm breast.

"Then when the trees, the flowers, the sky, the birds,
Have taught their true, strong lessons, I'll come in
With eager, hungry questioning, and say,
'The books—sweet Mother—quick, I must begin!'"

"Spontaneity is absolutely necessary to originality," says Dr. Marden. "The enterprising side of his nature, the enthusiastic, natural side, is absolutely crushed in many a youth before he reaches his majority."⁶

Naturalness and self-expression should be encouraged instead of being repressed. If a boy does not show interest or enthusiasm in his studies there is something wrong, for these characteristics are as natural to a boy as play is to a young dog or song to a bird. It is a very easy thing to crush ambition and interest and enthusiasm in a boy. This may be done through a lack of sympathy, through indifference, or through neglect. He is hungry for encouragement, for direction, and for leadership. It is the duty of the parent and the teacher to endeavor to understand the boy, his natural expression and his bent, and then let him know your interest and willingness to help achieve his heart's desire and purpose.

⁶ Marden, "Choosing a Career," p. 4.

Statistics show that about five out of every 100 boys go from the public schools to college, yet we compel the other 95 who do not or cannot go, to prepare for college just the same. This blundering process has caused many misfits in life. Cities are beginning to feel the drain of the unemployed, many of whom are the products of this inefficient system of education.

Recently some of the thoughtful citizens of Memphis made a careful study of their school system and discovered that Memphis invited every youth in the city to become a teacher or lawyer, a doctor or minister, but she encouraged none to prepare in school for efficient service in her hundreds of factories and thousands of offices. They became convinced that Memphis needed more skilled workers in her shops, factories, and homes instead of university graduates, some of whom were prepared for nothing more than holding down an engineering job tending a peanut roaster. They respected the peanut vender who sells honest measures at fair prices, provided he was unprepared to render more useful service to the community; they also agreed that a man who received from twelve to sixteen years of schooling at public expense should make a greater return to society than is possible as a street vender.

When a boy leaves school, the world wants

to know what he can do, how well he can do it, and how soon he can get it done. This means that the school must adapt its course of study to the needs of the boy, as well as to changing conditions. By their overcrowded enrolment, manual training schools, technical schools, and schools of applied art reveal the appreciation of the home and the boy. In these schools a boy sees a chance for self-expression, or at least an opportunity for a "try-out." The public schools of tomorrow will incorporate many of the ideas being tried out today by private schools such as the Interlaken School at Rolling Prairie, Indiana, and by courageous municipalities, as at Gary, Indiana. The future method of imparting instruction will be through vizualization; it will be more human and natural and less bookish and artificial; it will be individual instead of class work; it will be made so interesting that boys will look upon education as something to be desired and school a place of delight instead of something to run away from; it will teach boys how to live.

"Educational experts contend that our schools should be made still more efficient in preparing the youth of the community for citizenship, and many are reaching the conclusion that this may be done by devoting more time to subjects which prepare students for entering upon some

remunerative pursuit," says John W. Curtis, in a recent article on vocational education.⁷ "It is certainly desirable that our future citizens be better workers, and that future workers be better citizens." All are agreed that every boy should become a useful worker and a reliable citizen and many believe that manual training is aiding materially in securing this result. It has afforded a means of stimulating the dormant creative instinct with which most boys are endowed and has aided in developing it into creative genius, which may be defined as the capacity for hard work or, as Edison says, is composed of "2 per cent inspiration and 98 per cent perspiration." This may mean less Latin and more civics, less of the non-essential and more of the essential, fewer elective and more selective studies.

In this demand for a newer type of vocational education there is the danger of neglecting the cultural side of education. Dr. David Snedden in his book, "Problems of Educational Readjustment," divides education into two parts, namely, vocational and liberal, and defines them briefly as follows: "Vocational education is designed to make of a person an efficient producer; liberal education may be designed to make a person an efficient consumer or user." The great task

⁷ Curtis, *Manual Training Magazine*, Dec., 1913, p. 89.

of the school authorities is so to harmonize the vocationalizing and liberalizing materials that all will work together in developing the strongest possible type of individual and the best kind of a citizen. "We are learning that work and industry are not inconsistent with culture," writes William A. McKeever, "but that they are a necessary part of it; cultured artisans as well as cultured artists constitute a part of this new age of progress."

Motives are incentives to the will. Love of activity, love of power, love of fame, are motives which may be appealed to in shaping a boy's future motives vocationally. Make clear to him the difference between a right and wrong motive. Many methods are being used in discovering the motives of a boy, such as the "Know Yourself" campaigns and personal interviews with men who have the ability of winning the confidence of boys and to whom they will reveal their problems. Methods used in dealing with large numbers of boys are always in danger of becoming formal and automatic, and therefore ineffective. The method should always be a means to an end, namely, the arousement within a boy of that spirit which will lead him into a larger life of usefulness, happiness, and service.

Hanging upon the walls of my library is a

framed photograph of Edwin Markham, and underneath in his own handwriting this sentence: "While we are making a living let us not fail to make a life." Whatever the life call may be to a boy, make sure that he understands the importance of reverencing his work "to make of it a way of life." Vocation then becomes something more than a means of getting a living. It is this spiritualization of work, the joy of service that makes the livelihood of life worth while. A boy cannot be impressed too early in life with the glorification of work, whether mental or muscular. "Seek ye therefore the motive with its associating results and all the rest shall be added unto you."

"Vocations are then 'higher' or 'lower' only as they express more or less of the ideal and consecration of the spirit, and any honest vocation may express it all. Shoes into which a man has sewn character are worth wearing; they will keep the water out. A house into which a man has built character is good to live in; it will be weather tight. Books into which a man has written character are worth reading; they will contain sound thought."⁸ This was the spirit of Moses whose prayer to God is recorded in the 90th Psalm, especially verses 16 and 17. "Let thy work appear unto thy ser-

⁸ Griggs, "Self Culture through the Vocation," p. 71.

vants and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

To prevent greed and avarice and selfishness, so much in evidence in the money making of to-day, the boy must be taught from the very start the joy of serving or doing some work for no other pay than that of gratitude and love, service to be given freely, out of the heart's desire, gladly, without money and without price. There is a saying in the Koran, that when a man dies the people say, "What has he left behind him?" but the recording Angel says, "What good deeds has he sent before him?"

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room
Let me but find it in my heart to say
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom:
Of all who live, I am the one by whom
This work can best be done in my own way.'

"Then shall I see 'tis not too great, nor small:
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest
Because I know for me my work is best."

—HENRY VAN DYKE.

CHARACTERISTICS OF CHILDHOOD

	3 TO 6 YEARS	6 TO 9 YEARS	9 TO 13 YEARS
P H Y S I C A L	<p>Very rapid rate of growth. Skin highly sensitive—learns much by touch. No coordination of powers. Restlessness.</p>	<p>Rapid growth of brain and muscle. Peculiarly liable to disease.</p>	<p>Slow growth in height and weight. Brain growth slow. Restlessness—energy. Coordination of muscles—play out of doors. An energy storing period for use of next period.</p>
I N T E L L E C T U A L	<p>Invests inanimate things with life. Perception of concrete objects keen. Memory for concrete things. Curiosity—the “what” stage. Imitation unconscious. No real thought power. Fanciful imagination. Open to suggestion.</p>	<p>Impulsive. Memory increasing. Perception keen. Curiosity—the “why” “how” stage. Imagination active. Will begins to develop. Imitation of adults strong. Suggestibility.</p>	<p>Memory at its best. Attention weak. Perception strong. Imagination of practical turn. Reasoning developing rapidly. Imitation of adults—with a purpose to be like them. Suggestibility strong. Will stronger.</p>

	3 TO 6 YEARS	6 TO 9 YEARS	9 TO 13 YEARS
EMOTIONS	<p>Fear—anxiety for right. Anger, jealousy. Sympathy begins at close to three. Instinctive emotional feeling. Many emotions imitative. All emotions superficial. Fears are imaginative.</p>	<p>Fears prominent and are imaginative, increasing. Sensitive “feelings.” Anger, pride, jealousy.</p>	<p>Imaginative “fears.” Sympathy, love, affection. Crude sense of humor. Shyness.</p>
SOCIAL	<p>Fear prompts desire for company. Selfishness common. Generosity sometimes found. Imitates unconsciously.</p>	<p>Desire for company grows rapidly. Pugnacious. Disregard for dress. Love of order. Rebels against restraint of any kind.</p>	<p>Social impulses increasing. Pugnacious nature. Sense of right of property develops. Altruism prominent. Less selfishness. Love of order increases.</p>

(Childhood)

	3 TO 6 YEARS	6 TO 9 YEARS	9 TO 13 YEARS
M O R A L	<p>Right doing is largely due to fear of results.</p> <p>Imitation regulates morals to great extent.</p> <p>Good—what is permitted.</p> <p>Bad—what is forbidden.</p>	<p>Lying common, due to (a) desire to escape punishment.</p> <p>(b) desire to please.</p> <p>(c) likes and dislikes.</p> <p>(d) selfishness.</p> <p>Lying contagious—imitation.</p>	<p>Conscience develops.</p> <p>Truthfulness increases.</p> <p>Keen sense of honor.</p>
R E L I G I O U S	<p>Religious ideas absent or very vague.</p> <p>Has idea of God as man.</p> <p>Interest in spirits.</p> <p>God the Father and provider.</p>	<p>Gets an idea of God, heaven, etc.</p> <p>Learns to pray.</p> <p>Affected by religious stories.</p> <p>Gets idea of penance.</p> <p>No great religious interest.</p>	<p>Little change in idea of God, etc.</p> <p>Spirit of questioning.</p> <p>Thinks of the watchfulness of God.</p>

(Childhood)

	3 TO 6 YEARS	6 TO 9 YEARS	9 TO 13 YEARS
D A N G E R S	<p>Improper stimulation of imagination. Danger of exciting fears. Tendency to treat child as adult.</p>	<p>Lying contagious. Desire to steal. Bad imaginations. Egoism.</p>	<p>Bad environment—books, pictures, companions. Evil habits easily taken on. Excited fears. Superstition. Requiring too much mental effort. Neglecting natural development of church life.</p>
I N T E R E S T S	<p>Are selfish. What, why, and how? Fairy tales—folk lore. Pictures. Motion games. Rhythm.</p>	<p>Fairy tales decline.—Heroic stories. Love of approval. Love of competition. Causes of things.</p>	<p>Stories of action: History. Nature. Manual Work. Moral stories, without obtrusive moral. Prose rather than poetry. Genius, power, skill. Social organization.</p>

CHARACTERISTICS OF ADOLESCENCE

	(EARLY) 13 TO 16 YEARS	(MIDDLE) 16 TO 18 YEARS	(LATER) 18 TO 25 YEARS
PHYSICAL	<p>Very rapid growth—bones may outgrow muscle or vice-versa.</p> <p>Awkwardness.</p> <p>Boisterousness.</p> <p>Change of features.</p> <p>Vitality and energy alternates with languor.</p> <p>Health better in most cases.</p> <p>Heredity asserts itself.</p>	<p>Body nearly grown.</p> <p>Mind begins to have control over body.</p> <p>Bodily impulses growing stronger.</p>	<p>Strength and agility cultivated.</p> <p>Body normally under mental control.</p> <p>Height is attained, but development continues to end of period.</p> <p>Ripening of powers.</p>
INTELLECTUAL	<p>Creative imagination.</p> <p>Verbal memory but logical.</p> <p>Reason.</p> <p>Doubt growing stronger.</p> <p>Suggestibility.</p> <p>Imitation—becomes like ideal.</p> <p>Great intellectual energy wants outlet.</p> <p>Power of influence strong.</p>	<p>Logical memory growing stronger.</p> <p>Reason leads to independent thought.</p> <p>Doubts strong—increase later.</p> <p>Imitation on decline.</p> <p>Greater activity in thinking.</p> <p>Receptive powers quick.</p>	<p>Vigor of will power manifest strong.</p> <p>Logical memory still broadening.</p> <p>Reason predominates over all things.</p> <p>Doubts strong—climax.</p> <p>Great readjustment in thinking.</p> <p>Mental powers very keen.</p>

(Adolescence)

	(EARLY) 13 TO 16 YEARS	(MIDDLE) 16 TO 18 YEARS	(LATER) 18 TO 25 YEARS
EMOTIONAL	<p>Love and sympathy increases. Moody—despondent or elated. Pride and anger intensified, but under better control. Strong impulses to do great things.</p>	<p>Love strong. Altruistic emotions strong. Boundless enthusiasm. Sentimental age.</p>	<p>Love. Enthusiasm strong. All emotions under control in normal conditions.</p>
SOCIAL	<p>Selfishness—later altruism. Regard for law increases. Longings for friendship. Spirit of leadership strong in clubs, etc. Secretiveness. “Gang” instinct. Self-assertion begins</p>	<p>Altruism increases steadily. Conscious of being a part of society. Conscious of personal individuality. “Gang” instinct. Secretiveness common in early part. Longing for sympathy.</p>	<p>“Homing” instinct becomes dominant. Marked individuality—must be treated as a unit. Higher social motives. Companions selected for higher worth than formerly. A distinct factor in society.</p>

(Adolescence)		(EARLY) 13 TO 16 YEARS	(MIDDLE) 16 TO 18 YEARS	(LATER) 18 TO 25 YEARS
M O R A L		Sensibilities quickened. Conscience keen and exact toward close of period. Respect for moral law.	Conscience the main guide. Conscience sometimes over-exact. Condemns church extravagances, etc.	Conscience and knowledge of ethical laws control action. Moral life fixed.
	R E L I G I O U S	Religious "forms" lose attraction and desires for spiritual life increase. Religious emotions natural. Definite theological convictions. Questioning of theology after 14 years. Age of greatest conversion, 16 years.	Age of doubt—more permanent later. Questioning reason for faith.	Doubts and honest inquiry. Religious attitude settled by close of period one way or the other in most cases.

	(EARLY) 13 TO 16 YEARS	(MIDDLE) 16 TO 18 YEARS	(LATER) 18 TO 25 YEARS
DANGERS	<p>Lack of mental and physical work. Bad habits. Bad companions. Truancy. Susceptibility to do evil. Forcing or neglecting religious emotions.</p>	<p>Narrow teaching which drives to skepticism. Evil environment. <i>Slights</i>, from older persons.</p>	<p>Narrow teaching causing abandonment of faith. Social impurity. Failure to reach proper standards.</p>
INTERESTS	<p>Literary interests in legendary heroes, pioneers and heroes of history. Stories of daily life, moral precepts, descriptions. Interest in general literature. The Bible because it shows way of life. Nature, art, music. The "doings" of the "gang" —achievement.</p>	<p>Philosophic interests begin. Athletics. Science, literature, arts. To be constantly doing something. Romantic novels.</p>	<p>Philosophical study. Multiplicity of interests narrow down to one dominant or preferred one which leads to life work.</p>

BOOK II

**GENERAL CHARACTERISTICS AND
OBSERVATIONS**

CHAPTER VIII

TAKING HIS MEASURE

“Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.”

—TENNYSON.

It is the unknowable which has always baffled man. The most mysterious period in life is the period of adolescence, or the growing time. The chief business of a boy is to grow. Boy stuff is the only stuff in the world from which you can grow a man. If the actual process of growing was as easy as the building of a house, boys would be spared many a “growing pain;” but, alas! the yawning, the stretching, the kicking, the crawling, the climbing, the running, and the resisting he must go through to attain physical stature; then add to all this the mental struggle and the pangs of social adjustment he must undergo in the wonderful phenomena of growing into a man, and you begin to appreciate the seriousness of the process of growth,

which parents fail to understand and scientists have not yet succeeded in making much easier. Two skilled builders, Nature and Nurture, however, are on the job, one as the architect and the other as the worker, a firm, which when in harmony and not on a strike, usually succeeds in making

“Man of soul and body, formed for deeds of high resolve.”

What is a boy? George Allen Hubbell describes him as follows:

“In the language of chemistry, he is a shovelful of earth and a bucketful of water.

“In the language of physics, he is a wonderful machine, a combination of various bands, cords and levers, adjusted in due relation and operating for a specific purpose.

“In the language of physiology, he consists of a bony framework covered with flesh and skin, and supplied with various organs whose functions are to preserve the life of the individual and to perpetuate the species.

“In the language of sociology, he is a unit in the organism of human society and has his specific functions in the life of the social whole, just as the organs of the body have specific functions in the life of the body.

“In the language of psychology, he is a mind manifesting various phenomena, all of which occur in harmony with law.

“In the language of theology, he is the dust of the ground and the breath of God, a spark struck from the divine anvil, a life enclosed in a clod of clay, a son of the Most High, afar from his Father's house, but when true to himself, seeking his eternal home.

"In the language of education, he is a being constituted of body and mind, a bundle of possibilities from which the developments may be marvelous. He is born in weakness, yet destined to strength; promising noble things, yet often falling short of fulfillment. He is the hope of the good and the great."¹

According to the recent findings of a German scientist, the intrinsic value of the constituent elements of the body of a person weighing 150 pounds is \$7.50. This value is represented in the phosphorus, lime, iron, sulphur, and albumen in a body. The fat is worth about \$2.50; of the iron there is hardly enough to make even a small nail an inch long. There is enough lime to whitewash a pretty good-sized chicken house. The phosphorus would be sufficient to put heads on about 2,200 matches and the magnesium enough to make a splendid "silver rain" for a firework display. The average human body contains enough albumen for one hundred eggs. There is possibly a small teaspoonful of sugar and a pinch of salt. The whole is worth commercially \$7.50.

One does not fancy the human body as an electrical dynamo, but if the heat and muscular energy expended by an average man of sedentary habits were converted into electrical units, he would find himself in possession of quite a val-

¹ Hubbell, "Up Through Childhood," p. 121.

uable asset. It is proved that a man uses up about two and one-half kilowatt hours of electrical energy in a working day. Approximately one-half of this amount is used up to keep the temperature of the body constant, while the other half is expended in muscular energy. This amount of electricity may not seem great, but when one considers the things that can be done when it is efficiently applied, the power of the human body is more clearly seen. Two and one-half kilowatt hours of electrical energy is sufficient to maintain four 25-watt tungsten lamps of twenty candlepower each for twenty-five hours; or heat an electric flatiron for six hours; run a sewing-machine motor for 100 hours; heat an electric toaster for four hours; an electric heater for two hours; an electric curling iron for 100 hours; run a large fan for thirty-two hours, or warm a chafing dish for six hours. All this is accomplished without voluntary effort, and merely comes in the course of the day's work, and does not represent the energy of a laboring man. It is an astounding revelation of the efficiency and endurance of the human machine.

Physicians have measured this complex and ingenious human machine to a dot. A normal boy, fifteen years or more old, has 200 bones and 500 muscles; his blood weighs 25 pounds; his heart is nearly five inches in length and three

inches in diameter. It beats 70 times a minute, 4,200 times an hour, 100,800 times a day, and 36,792,000 times a year. At each beat a little over two ounces of blood is thrown out of it; each day it receives and discharges about seven tons of that wonderful fluid. It is the most remarkable pump in the world.

His lungs contain a gallon of air, and he inhales 24,000 gallons a day. The aggregate surface of the air-cells of his lungs, supposing them to be spread out, is 20,000 square inches. The weight of his brain is three pounds or more. His nerves exceed 10,000,000. His skin is composed of three layers, and varies from one-eighth to one-fourth of an inch in thickness. The area of the skin is about 1,700 square inches and is subjected to an atmospheric pressure of 15 pounds to the square inch, a total of 12.7 tons. Each square inch of his skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length in the entire surface of his body of 201,160 feet, or a tile ditch for draining the body almost 40 miles long. Truly he is "fearfully and wonderfully" made.

There is a clever invention known as the "phrenometer" operated by electricity which scientifically (?) measures, delineates, prints, and

delivers on a sheet of paper the degree of development of every faculty of the brain.

Taking his measure in a more popular way, some one has depicted a boy as "a complex piece of machinery consisting of

"I. One large boiler, commonly called the brain, capable of standing a very high pressure.

"II. One special sized furnace, with a capacity of several tons, sometimes spoken of as the stomach.

"III. Two powerful headlights right in front of the boiler which will not let anything come in their path unnoticed.

"IV. Five exhaust valves, namely, two arms, two legs and one mouth.

"The whole engine is put together in such a way as to prove the most powerful machine that the world has ever had."

Thus physicians have measured him, psychologists have charted him, scientists have analyzed him, volumes have been written about him, libraries are filled with sound advice to him, conferences innumerable have discussed him, but he still remains a complex problem and as yet inaccurately measured.

No matter how others size him up, to his parents he is just a lovable, contrary, fun-loving, patience-provoking youngster who is always wanting something ranging from "eats" to sym-

pathy, whose clothes are usually wearing out or becoming too small and whose bringing up is the greatest responsibility in the world.

To help the boy grow "in wisdom and stature, and in favor with God and man," is the supreme function of every parent and boys' worker, and the person who faithfully and sympathetically guides the growing boy in right paths, who measures up to the boy's ideal of a friend, whose life speaks louder than his words, is performing a greater service for humanity than in the erection of a "sky scraper" or the digging of a canal. These things perish with time, but a boy is a soul representing eternity.

To the psychologist must be granted the honor of arriving nearest to the solution of the boy problem. His patient study and painstaking research work have given to parents and teachers a new understanding of the boy: a knowledge of the powers of the mind, the emotions and impulses, the ambitions, and the cause and effect in the development of character. To his scientific knowledge has been added the experience of workers—a happy blending of theory and practice, which means a square deal in the future for misunderstood boys.

In the endeavor to understand or "measure" the boy this fact should always be kept in mind, that he is also "taking your measure." His

great ambition is to grow into manhood, and his conception of manhood he gets from observing "grown ups." As he emerges from one stage of growth into another, he becomes more conscious of himself and of increasing powers within him, he begins to draw comparisons, to discriminate, to form his own conclusions. This is his divine right, but woe to that individual who has set before the boy wrong standards of life, who becomes a stumbling block. "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," for memory will always mirror unfaithful leadership and guidance.

The thing which makes the body worth more than \$7.50 and has caused laborious and painstaking research, is that mysterious something called "life," or the "soul." The visible manifestation of soul-life is character, for the process of growth involves the development of character. "As a man thinketh, so are his head and face; and as in our younger years we tend in this direction and that, so the brain will develop, and the bony structure will conform to the needs of the growth within."²

Certain standards are held before a growing boy to which he is expected to measure up. Sometimes these standards are so insistently

² Fosbroke, "Character Reading," p. 2.

forced upon him that inward rebellion soon becomes outward rebellion. A "model" boy is looked upon with disgust by a red-blooded, mischievous boy. Nothing so completely maddens a boy as the holding up before him one of these "model" boys. In that delightful story of boyhood, "Penrod," by Booth Tarkington, when Penrod is being initiated into the mystic maze of the dance by Professor Bartel, he seems to have considerable difficulty in acquiring the rhythmic of the waltz, and after his many awkward attempts to glide in the right direction the Professor calls out before the class George Bassett, who is the "Best Boy in the Town," to demonstrate how it should be done properly. Now Penrod had a clear title of being the Worst Boy in the Town (Population 135,000). "Teacher's pet," whispered Penrod hoarsely to Georgie as he passed by, after demonstrating the proper way. He had nothing but contempt for Georgie, and of course something happened later to the "model boy." A boy needs ideals, not models. Mothers make many errors of this sort. Fathers, having gone through the experience of boyhood, know better, unless time has shortened memory.

The critical moment in a boy's life is the time when he doffs the knee pants and puts on long trousers. Mother wants to keep him a little boy as long as possible, while he wants to be

big, and many battles royal have been fought over what he considers to be an inalienable right. There are two epochs in a boy's life which tug hard at the mother's heart-strings; one is when he has gotten too old to wear the curls or long "dutch" locks, and he "wants them cut off so he can go with bigger fellows," and the other when he reaches the long trouser period. The second epoch means even more than the first, both to mother and boy. Mother realizes that her "little boy" is a little boy no longer. It is hard for her to understand that nothing in God's Kingdom has ever stood still. To him it is reaching the "grown up" goal, an event of great moment, eagerly and longingly anticipated.

Some time ago a boy in one of our eastern cities, having reached what he believed to be the long trouser period, naturally broached the matter to his parents, but alas, his parents said nay, so he appealed to his class mates in the high school. Though of small stature, he was a member of the senior class, and it was humiliating for him to wear the knee pants. His class mates in council drew up the following and sent it to his parents:

Whereas, Samuel Smith having reached the years of discretion, being a senior in the High School, desires now to further demonstrate his dignity by performing that feat known as wearing long trousers, and

Whereas, his parental relative has taken a determined opposition to this proposed change of costume, therefore

Resolved, that in the unanimous opinion of the pupils of the Blank High School, said Samuel Smith has demonstrated his ability to wear above mentioned type of trousers and has been campaigning along that line all summer.

We, the undersigned, therefore petition that recognition of the above resolution be given by stern parent in granting the necessary permission and desired type of trousers.

It is needless to add that the long trousers came and the goal was reached.

Some one has called this long trouser period the "pin feather age." How significant is the first shave! Well do I remember my first shave! The peculiar sensation of having cool, creamy lather artistically spread over my downy jaw and upper lip, the electrical feeling as the steel blade carefully gathered up the fuzz with the cool lather, the application of hot towels, the penetrating aroma of Bay Rum and the fragrance of the "powder," was a never-to-be-forgotten experience. Another notch had been reached in the measuring rod of manhood.

Parents need have no fear now about dirty hands and face or uncombed hair; the problem will be how to keep the boy away from the mirror, for you are almost sure to find a small one nestling with a comb in his vest pocket. How important becomes the crease in the trouser,

and the "turn up" at the bottom, the shade of his tie, and the shape of his hat! He is now relieved from the tyranny of having mother buy his clothes, as T. A. Daly so vividly describes it in the following verses:

"Mom always makes me mad clean through
The way she buys my clothin';
She always picks out things fur you
That fills yer soul with loathin.'
It's happened time an' time again
When I want something sporty,
She sets her mind on somethin' plain,
'Real cheap at seven-forty.'
I try a suit that fits me right—
A fit there ain't no doubt of—
An' blamed if she don't say: 'Too tight!
Too easy to grow out of.'
She sez I'm just a 'little brute'
An' 'drive her to distraction,'
But she ain't never bought a suit
That's gave me satisfaction.

"I may be bad, but, Jimminee!
I ain't a goin' to bear it.
I guess I know the suit fur me,
Since I'm the one to wear it.
I kicked so hard to-day, O my!
You bet I jist raised thunder,
An' she went home an' told Pop I
Wuz 'gitten quite beyond her.'
Then Pop he sez a word, sez he,
That filled my soul with laughter;
He sez he's goin' along o' me
To buy my clo'es hereafter!"

He has now reached the point of "exit Mother" and "enter Father," when the comradeship of father becomes the real means of his measuring up to manhood's standards. Now is the time for father to talk to him intimately of the things men must meet in the busy world, the temptations, the struggles, the victories of the stronger sex. One father in telling of his talk with his boy said, "We discussed honor in all its phases—honor in finance, honor in the family relations, and honor in love. We dwelt on the fact that money may be used to measure a man, we were emphatic about the necessity of being exact in the smallest business matters, including those that concern the home. . . . On the last night of our vacation we sat before a wood fire and talked of life as the Great Opportunity. Looking into the flame we saw visions of years in which it was possible to accomplish something which would justify our existences. My boy smiled in the calm, contented way which assured me that he had lofty dreams, and would be ready for the hand-to-hand encounter with the world."³

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End.
Each maid a heroine and each man a friend."

³ Carl Werner in *The Outlook*, Oct. 18, 1913.

A boy is capable of measuring up to great responsibilities. This nation of ours was saved by boys, just as the great war across the seas is now being fought by boys. According to the statistics of the United States Government, of the 2,500,000 soldiers enlisted in the Civil War, including 600,000 reenlistments,

1,159,789	were	under	21	years	of	age
1,151,438	"	"	18	"	"	"
844,897	"	"	17	"	"	"
231,051	"	"	16	"	"	"
104,987	"	"	15	"	"	"
1,523	"	"	14	"	"	"
300	"	"	13	"	"	"
278	"	"	12	"	"	"

Well governed cities, efficient schools, happy homes, and vitalized churches of the future depend upon the boys of today. Preparation for these greater responsibilities of the later teens and early manhood is made by the sharing of smaller responsibilities during boyhood, in the home, in the Sunday school, in the public school, in the camp, in the Association, on the playground. When the appeal of the larger loyalty and responsibility comes, he will measure up to the best that is in him.

"Every boy who comes to maturity," says T. A. Craig, "has cost the state—that is you and me

—one thousand dollars. Some boys go wrong. When a boy goes wrong, we not only lose our thousand dollars, but we have to spend another thousand to protect ourselves against him.” Responsibility inspires a boy to measure up to his best and naturally prevents wrong doing. Standards of right doing are established also by a knowledge of evil, just as the value of fresh air is taught by being told something of the evil of the lack of it. Ignorance of the dark and seamy side of life is not always a help to boys who are on the edge of a world in which good and evil are mixed. If boys are to be equipped with permanent standards of productiveness and to measure up to their potentialities, they must be given hard things to do, they must be saved from the sin of selfishness through service for others, and the parent or friend who can guide them into paths of right doing will ever be remembered. Memory never forgets the friends of boyhood. “I had a friend” is the secret of the manly, virile character of many men.

“Earth’s future glory and its hopes and joys
Lie in the hearts and hands of growing boys.
The world is theirs, to do with as they will;
The world is theirs, for the good results or ill.
We soon must give into their outstretched hands
The mighty issues of our changing lands.

In Earth's large house they soon shall take their place,
A menace or a glory to the race.
Tremendous issues on Time's threshold wait;
We need strong men to guide the Ship of State
Into the harbor of the next decade.
Look to the boys from whom strong men are made."

CHAPTER IX

THE LANGUAGE OF THE FENCE

"There was a child went forth every day and the first object he looked upon, that object he became, and that object became part of him for the day or a certain part of the day, or for many years or stretching cycles of years."—WHITMAN.

The language of the fence speaks more effectively in the molding of sentiment and morals among boys than does the eloquence of the pulpit. A piece of chalk in the hands of an evil-minded boy will cause the fence, side wall of a house, and even the pavement to blossom forth in pictures and language which the law forbids tongue to utter or artist to paint. This language is but the reflection of the thought life of the boy. As the boy grows older these thoughts become actions and society receives a shock. Frequently a school house may be located by the language chalked on nearby fences, and walks. It is appalling how thoroughly even immature boys and girls understand this language. It is a language not printed in books

but passed on from community to community in about the same way as marble playing, and the games of youth. The only difference in each community is the degree of vileness. Country villages frequently exhibit more shocking drawings and sentences of filthy verse than the congested sections of the city. A traveler from Maine to California will not find a community where "the language of the fence" cannot be seen and read.

The preponderance of its influence is evidenced by the records of the Juvenile Courts. The crimes of manhood begin during the habit-making period of youth. A mental photograph of the fence language was made through the lens of the eye, thought was stimulated, and action determined. Through a succession of uncontrolled thoughts, habits were strengthened and hardened, until the mature criminal was produced. Why are parents so blind and communities so self-centered upon material progress and success that they cannot read the language of the fence, or see its effect upon these citizens of tomorrow? Why are boys and girls permitted to be taught by others the vile names given to parts of their body before first learning their real names from their God appointed teachers—Mother and Father?

With a view to verifying these statements I

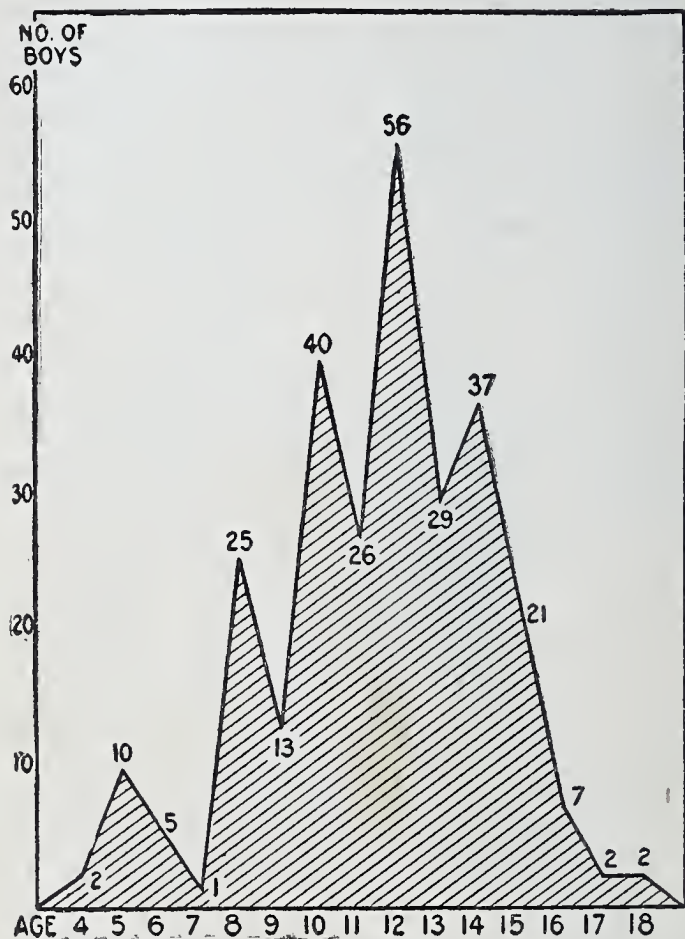
interviewed 288 boys, all of whom were fifteen years of age and over and who represented good homes—homes of culture and education—in about forty different cities and towns. The answers to my first question, “How old were you when you were *first told* by anyone about sex matters?” is shown in the following tabulation and chart.

Age	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
No.															
boys	2	10	5	1	25	13	40	26	56	29	37	21	7	2	2

My second question, “From whom did you *first* receive such information?” revealed the following:

From Mother.....	75
“ Father.....	9
“ Other adults.....	45
“ “ boys.....	144
“ Girls.....	15
	<hr/>
	288

My third question, “What was the character of the information, pure or impure?” brought out the fact that whenever the parent was the first teacher in the boy’s school of life, the information was naturally pure, but when the “other boy” was the instructor the information was of the vilest sort. It was only after twelve years of age, when older boys of the right sort



THE AGE WHEN BOYS RECEIVED FIRST INFORMATION
ON MATTERS OF SEX

288 BOYS REPLIED TO THE QUESTIONNAIRE

became Big Brothers, and saw the need of correctional advice that the information given by boys was pure. The adults and parents came into the boy's life too late. His mind was already poisoned and his habits formed. One boy said, "When I was hardly out of the kindergarten all kinds of impure jokes and information began to pour into my ears from the mouths of other boys. My father, when he found out my condition, informed me in a very direct and emphatic, though kindly way about the true facts and taught me to abhor rigidly even the slightest suggestion of impurity, but he came into my life too late." The schoolyard was the place where a ten-year-old boy found out the wrong side of life. A farm hand was the instructor in evil for an eleven-year-old boy. Another boy said, "My honest opinion is that the parents of today do not give the necessary information to their boys about such a vital matter. I know of many fellows who have fallen into immoral habits because their parents have not told them."

The Young Men's Christian Association in one of our American cities, desiring to be of service to the parent as well as the boy, in the matter of sex instruction, sent the following letter to one thousand parents inclosing addressed reply envelope:

To the Fathers of our Boys.

Subject!—Sex Education.

Dear Sir: The Educational Committee of the Boys' Division is desirous of obtaining the opinions of the parents on the subject of Sex Education. The Committee realizes that many parents are reluctant about giving their boys instruction in this subject and it is anxious to help them overcome this reluctance if possible.

If the replies received on cards similar to the one inclosed, indicate that the parents are willing to give this instruction, the Committee may arrange to give a course of talks or readings to assist the parents. If, however, the returns indicate that the parents prefer to have their boys instructed by those who are thoroughly familiar with every phase of the subject, the Committee will plan a course of talks and readings for the boys, dividing them into groups according to their physical development.

It is the Committee's intention that all instruction shall be based upon the sacredness of God's laws as exemplified in nature through reproduction in plant, bird, fish, and animal life. Wherever the boy, through right thought, is led to make analogies in human life, his questions will be truthfully answered. All morbid details will be avoided in answering these questions and the boy's curiosity will be thoroughly satisfied.

We hope you will be prompt in filling in the inclosed card and in mailing same in the addressed envelope provided.

The Educational Committee
Boys' Division.

A card was also inclosed upon which was printed the following:

Please answer the following questions by marking an (X) in either column under *Yes* or *No*.

	<i>Yes</i>	<i>No</i>
1. Do you prefer to give all the Sex Instruction to your boy yourself?	—	—
2. Are you willing to have your boy given Sex Instruction in accordance with the intentions of the Committee?	—	—
3. Would you be willing to meet with other parents to discuss this subject?	—	—
4. Do you feel that your boy knows all he ought to know about the subject?	—	—

After a lapse of one week 105 replies were received or about 10 per cent of the number of parents addressed.

The replies were as follows:

To question No. 1	"yes"	7	"No"	90	8 made no reply
" " " 2	"	99	"	6	
" " " 3	"	60	"	21	24 made no reply
" " " 4	"	4	"	94	7 " " "

The replies received tell the same sad story

of parental willingness to shift responsibility upon other shoulders for the instruction of their boys in matters of sex. The replies to No. 3 reveal an attitude of indifference that is staggering, as well as appalling.

In talking with parents upon this subject they exhibit an attitude of fear lest their boy be not old enough to understand. It is better for parents to tell the facts to their boy two years too early than ten minutes too late, for if the wrong boy comes into the boy's life ten minutes before father or mother becomes his confidential adviser it is too late. Already the author of the "language of the fence" has poisoned his mind. The fact that one hundred and forty-four boys received their first information in sex matters from other boys instead of their parents is a serious indictment against parenthood. "Oh, why didn't my parents tell me!" is the pitiful wail of the habit-bound boy. "Ah, how fortunate for me!" is the satanic reply of the quack who harvests a rich crop of unfortunate students of this fence language. Who is the real sinner, the boy or his parent?

"The City Beautiful" agitation has aroused civic conscience to such an extent that even if the bill board has not been done away with, it is at least better censored. In many cities ordinances forbid the posting of vulgar show bills

or scenes depicting murder, but the "language of the fence," in the terms of advertising, is not yet as clean or as honest as it should be. False statements concerning food products and liquids are attractively presented on bill boards which the boy reads on his way to school or work. In many cities the bill board is still the corrupter of morals. Thrilling lithographs in front of moving-picture shows excite scores of boys to criminal acts. These are but other forms of "the language of the fence," greatly influencing the morals of every boy who stands and reads. Many sermons and heart-to-heart talks will be required before the boy will forget the language lesson of the fence.

How can we abolish this school of "fence language?" The destruction of chalk or the voting of bill-board ordinances "won't do the trick." It can only be done through the boy himself. A movement for clean speech, clean sport, and clean living has been quietly influencing thousands of boys in our public schools. Just as boys are responsible for the existence of the language of the fence, so must they be made responsible for its abolishment. Already in many towns the "fence" has received a thorough scrubbing through a very simple process. A boy leader in the school gets another boy to stand with him on the following platform:

I resolve to stand for clean speech, clean sport, and clean living, and will endeavor to spread these principles among my companions, and try to help my fellow students in every other possible way.

Signed_____

Witnessed by_____

Date_____

Wherever a group of determined boys have stood together upon this platform, the entire school has felt its influence, and where teachers, school directors, and city authorities have failed, the boys have succeeded in accomplishing a "clean up."

The Japanese very cleverly teach three important truths to their boys through the use of three monkeys known as "The Three Wise Monkeys." One monkey has covered his eyes with his hands and is called "See no evil," the second monkey is holding his hands over his ears and is called "Hear no evil," the third has his hands placed over his mouth and is called "Speak no evil." In this unique manner boys are taught the seriousness of mental photography and brain impressions through the lenses of the eye, and the recording power of the ear, as well as the lesson of controlled speech.

What a wonderful thing is the eye! According to the findings of Prof. Tyndall, light analyzed

is compounded of the colors of the rainbow; the length of the longest light wave, the red, is thirty-nine one-thousandth of an inch. Light travels at the rate of 192,000 miles a second. Multiply the length of the wave of red light by the rate of miles traveled by light in a second and you have 474 trillions of red waves that strike the eye every second. This wonderful as well as powerful lens is making brain impressions that eternity alone can erase. A very young child will follow a moving light with his eye, thus showing the early (perhaps the instinctive) tendency to connect sight proper and the muscular sensation.

Pictures have always had an appeal. The child mind is able to understand pictures long before words. The words he hears are instinctively formed into internal pictures. "Let the eye have something to rest upon and his mental powers are relieved from the task of internal picture making."¹ Here is the pedagogical value of the "Three Wise Monkeys."

Boys have a great interest in pictures of human beings. Ninety-nine per cent of the drawings of very young children are of people, crude in detail, just a few strokes of the pencil. Adolescents pay much attention to details. This is evidenced in the drawings made by boys and girls of the high-school age seen in popular mag-

¹ Freeman, "The Use of Illustration," p. 16.

azines and in the "Young People's Column" of metropolitan newspapers. Style is depicted in minutest detail, such as the latest collar, cut of coat or dress, combing of hair, etc. Imagination plays an important part in these illustrations. "Adolescence is the golden age for picture-study." In these days of idealism it is Dr. G. Stanley Hall's opinion that "Art should not now be for art's sake, but for the sake of feeling and character, life and conduct,"² "such an opportunity for infecting the soul with vaccine of ideality, hope, optimism, and courage in adversity, will never come again. Art is the chief regulator of the heart, out of which are the issues of life."

Those who would destroy boyhood know how to use pictures. A picture reaches to a boy's depths; and what he sees is very apt to reproduce itself in an action. It is during the development of the sex instincts that the language of the obscene picture speaks in siren-like tones. The currents of new impulses may sweep him off his feet with wrong doing.

Sane instruction in matters of sex cannot begin too soon. The questions of the child are the mother's opportunity. What to say, and how to say it, is the concern of both mother and father. "Secrecy," says Dr. Chadwick, "with its companion, prurient curiosity, is the cause

² Hall, "Adolescence," Vol. I, p. 186.

of much unrest and sin in later life." "As a man thinketh in his heart so is he" is particularly true of sex life, inasmuch as the sex organism is so peculiarly under the influence of the sympathetic nervous system, that system which responds so strongly to thought and emotion.

"Where did I come from?" is a racial question every boy repeats in various stages of his development. Too long the stork myth and the policy of repressing this vital question has prevailed, and in the boy's growing desire for a definite, honest answer, much misinformation is gotten from those who are not squeamish, which is the cause of unnecessary sorrow and perpetual pain to the seeker after truth. Parental hypocrisy in sex matters has caused much wreckage of boy life. The boy has the right to know the truth, for verily the truth shall make him free. The first teacher in the boy's school of life must be his mother.

"Where have I come from, where did you pick me up?" the baby asked its mother.

She answered half crying, half laughing, and clasping the baby to her breast—

"You were hidden in my heart as its desire, my darling.

"You were in the dolls of my childhood's games; and when with clay I made the image of my god every morning, I made and unmade you then.

"You were enshrined with our household deity, in his worship I worshiped you.

"In all my hopes and my loves, in my life, in the life of my mother you have lived.

"In the lap of the deathless Spirit who rules our home you have been nursed for ages.

"When in girlhood my heart was opening its petals, you hovered as a fragrance about it.

"Your tender softness bloomed in my youthful limbs, like a glow in the sky before the sunrise.

"Heaven's first darling, twin-born with the morning light, you have floated down the stream of the world's life, and at last you have stranded on my heart.

"As I gaze on your face, mystery overwhelms me; you who belong to all have become mine.

"For fear of losing you I hold you tight to my breast. What magic has snared the world's treasure in these slender arms of mine?"

—*The Crescent Moon*
by RABINDRANATH TAGORE.

It is a mother's privilege to translate the poetic into the scientific fact. Much publicity and discussion upon this question has produced a literature of available books written in terms readily understood. One of the best books to read to very young children is "Blossom Babies," by M. Louise Chadwick, M.D. Through the story of reproduction in flowers, insects, and animal life, the way of approach to later information is made easier and as puberty approaches the boy is ready to receive the biological facts.

It is most unwise to put books which deal with sex life into the hands of a growing boy. Much of the value of such books is destroyed by "Prefaces," "Forewords to Parents," "Bibliographies," and advertisements of other books.

Nine times out of ten, the boy reads this information before he reads the book itself. A careful study of scores of books and hundreds of pamphlets revealed the truth of this statement, and a book for boys, free from everything except the message itself, is yet to be produced. It is much better to read the book yourself and then by word of mouth tell the truth and the facts in your own language, face to face, and eye to eye.

When the story has been told, don't repeat it. Repetition makes the boy blasé and hardened and sophisticated. I hope the time will never come when sex instruction will be incorporated in the curriculum of the public school. Sex instruction, if placed in the same curriculum with Latin, Algebra, and other school studies, will lose its effectiveness. Knowledge alone is not enough. Responsibility must be stirred and noble emotions must be aroused. The routine of the school system does not lend itself to this sympathetic, vital, and spiritualizing type of instruction. The home is the God appointed school for sex instruction. God, who holds the parent responsible for bringing the boy into the world, will hold that parent equally responsible for the boy's instruction as to how he came into the world. Parents who feel their inability to impart this important knowledge should learn

how; it is a part of their business of being a parent. Mothers' Congresses, parent-teachers' associations, women's clubs and medical societies are providing the way for parental instruction. It is too sacred a matter for parents to shift to the shoulders of another person or an institution.

Mother love must be explained to a boy by his father or his god-father. Tell him how for months he was a part of mother, how every morsel of food she ate helped to feed him, how in every step she took great care was exercised, how every book and picture was read and looked upon with relation to his well-being, for she was anxious that he come into the world without a spot or blemish. Tell him how there came a time when he was to be delivered, how mother's life hung in the balance, and how joy followed the pain of delivery, as she looked upon his face for the first time and heard the cry that escaped from his lips, and there came into her heart and life a love that only mothers experience, a love that never leaves nor forsakes, a love that never lets go, a love that leads her to speak to her son in the following language of motherhood:

"Do you know that your soul is of my soul such part
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do;
None other can please me or praise me as you.

“Remember the world will be quick with its blame
If shadow or stain ever darken your name.
‘Like mother, like son,’ is a saying so true,
The world will judge largely of mother by you.

“Be yours, then, the task, if task it shall be,
To force this proud world to do homage to me.
Be sure it will say, when its verdict you’ve won,
‘She reaps as she sowed. Lo! this is her son.’ ”

Love of this sort awakens within the boy a kind of chivalry or knightly devotion, which is a sure anchor in the whirlpool of sex consciousness.

He should be taught to ignore the literature of the quack and to refuse books upon the subject unless given to him by his parents. He should be taught the danger of stimulation of the sex hunger through certain forms of social pleasure such as “animal dances,” “high-keyed” amusements and other types of harmful pleasure. He should be taught to look forward to the time when he will become a home maker, and shown how purity of life determines future happiness.

A seventeen-year-old boy was traveling with Prof. John B. DeMotte in Germany. When they arrived at Heidelberg they climbed to the top of the cliff to view the ruins of the old castle. As they sat upon the castle wall, facing the setting sun, the boy, who was unusually quiet and thoughtful, turned to Prof. DeMotte and exclaimed, “Right over there, where the sun is

going down, is the girl I love, and I am keeping pure for her sake."

Unless this kind of instruction is given, the influence of the "fence language" will cause the boy to "sow more wild oats in one night than he can reap in a life time, and his children will continue to reap the crop to the third and fourth generation." The boy in his teens needs to realize how his future is largely determined by his present deeds, so that when the temptation comes to "sow wild oats," he may hear the plea of the future child, so vitally given by Angela Morgan to the man of pleasure:

"At the terrible door of your beautiful sin
I am standing within;
Your portal of rapture is fated for me
In the harvest to be.
Do you hearken my cry?
It is I; it is I; .
I who suffer and weep
For the revels you keep;
I who struggle and plead
For the body I need—
Strong, splendid, and whole
And fit for my soul!
I plead that my blood may be cleanly and red;
I plead that my tissues be cherished and fed.
Wherever you enter, or early or late,
There am I at the gate.
Wait—think,
On the brink

Of your perilous pleasure!
What will it measure?
What will it garner of anguish for me
In the future to be?
Don't you see, don't you know
I must reap where you sow?
You may revel tonight;
But the poison, the blight,
The terrible sorrow
Are mine on the morrow."³

³ *The Cosmopolitan*, January, 1915.

CHAPTER X

PARENTAL DELINQUENCY

“At night returning, every labour sped,
He sits him down, the monarch of a shed;
Smiles by his cheerful fire, and round surveys
His children’s looks, that brighten at the blaze:
While his lov’d partner, boastful of her hoard,
Displays her cleanly platter on the board.”

—GOLDSMITH—*The Traveller* l. 191.

The ideals of the city, the state, the nation, the school, and the church will never rise higher than the ideals of the home, for the home is the foundation of society as well as the most ancient of all God-ordained institutions. “No creature is so gregarious as man, and we can hardly conceive him except as a member of the family. . . . One of the best measures of domestication in animals or of civilization in man is the intensity of love of home. This is a very complex feeling and made up of many ties, hard to dissect, or even to enumerate. Kline attempts to analyze the factors of love of home, in order of their intensity, as follows: love of parents, scenery, house, familiar ways, freedom of opinion and conduct, relatives and friends, animals, pleasant memories, sympathy,

etc. We also find specified the room, articles of furniture, the garden, hills, trees, rocks, meadow, streams, frankness of expression, leisure to do as one pleases, liberty to arrange things to one's taste. All these make up the content of that magic word, home, of which the hearth with its altar-fire is the heart. It inclines to settled habits of life, is the converse of the roving instinct, and is largely woman's creation."¹

The great problem demanding a satisfactory solution is the problem of maintaining the wholesome home ideals which make the American home the nation's bulwark. Life today is speeded to the eight-cylinder capacity, whether the scene of action be Fifth Avenue or the East Side. The ceaseless pursuit of wealth at the sacrifice of honesty, and at the expense of health and real happiness, the lowering of the morals of society through a double standard of morality, the false ambition of parents to force their children into maturity before the charm of childhood has even manifested itself, the struggle of poverty, overcrowded housing conditions in the modern cities, are all the evidences of a wrong standard of living and largely responsible for the spirit of unrest in human society.

"Parents control the bodies and minds, the hearts and souls of their children, not so much

¹ Hall, "Adolescence," Vol. II, p. 375.

by what their ancestors were as by what they themselves do and think," says Oppenheim. Ancestor worship will not vitally affect the present or the future generation unless the *spirit* of the past remains alive and is a dominating influence in home making and character building. The spirit of the home maker who is conscious of responsibility will manifest itself in a kind of happiness and contentment found only in a real home, whether humble or pretentious.

Somebody has said that homes are workshops into which God sends little babies for parents to fashion into men and women fit for His service in the great world's work, and yet how many home methods invite fatal disaster, as the countless number of half-built human tabernacles testify. "The three 'Modern Furies' are insanity, suicide, and divorce," says John Horace Lockwood. "The appalling rapid rise of the divorce rate is due to faulty training of children, morbid and unnatural views and habits of life, and exaggerated sex-consciousness. This is clearly shown by the uniformity with which insanity and suicide keep pace with the divorce court. Here are the figures:

<i>Insane in Institutions</i>	<i>Suicide per 100,000 Population</i>	<i>Persons divorced per 100,000 Population</i>
In 1890 74,000	4.19	144
In 1910 187,791	15.	216

"The population of the United States in 1910 was 46.77 per cent greater than in 1890, but the divorce rate had increased 50 per cent, the suicide rate 258 per cent, and, while there is no means of knowing the increased insanity rate, the number of inmates of institutions for the insane had jumped up 152 per cent."² According to recent statistics, fifty-one per cent of the boys in the reformatory schools of California have come there through the breaking up of homes by divorce. Many believe that this is due to the lack of fixed ideals and obedience in the bringing up of children, to fathers and mothers who have been delinquent in their responsibility, to a lack of "home" spirit, and the failure of parents to recognize the child of today as the home maker of tomorrow. Juvenile delinquency is a by-product of parental delinquency. Juvenile Courts would be unnecessary if parents would stop letting out the training of their children to others.

Parental delinquency does not always mean the failure to provide clothes, food, shelter, and an education, but rather the failure to recognize the rights of boyhood and girlhood as well as their potentialities; the failure to give sympathetic companionship; to give time to answering the serious questions; and to give love to heart-

² *The Mothers' Magazine*, May, 1914, p. 9.

hungry adolescents. "It may be true that 'man is the architect of his own future,' yet the parent is the architect of the child's character, and society is coming more and more to hold the parent accountable."³ Fathers cannot have a vital part in the business of building their boys into right kind of men by the use of the "absent treatment" method. There is much truth, even if written in the vein of satire, in the following verses printed in the *London Sunday School Times*:

"He was a dog
But he stayed at home,
And guarded the family night and day.
He was a dog
That didn't roam.
He lay on the porch or chased the stray—
The tramps, the hen away;
For a dog's true heart for that household beat
At morning and evening, in cold and heat.
He was a dog.

"He was a man
And didn't stay
To cherish his wife and his children fair.
He was a man.
And every day
His heart grew callous, its love-beats rare.
He thought of himself at the close of day,
And, cigar in his fingers, hurried away
To the club, the lodge, the store, the show,
But—he had a right to go, you know!
He was a man."

³ *The Mothers' Magazine*, October, 1914, p. 7.

Much could be said also in criticism of mothers who become so absorbed in the uplift of other people's children and humanity in general that they woefully neglect their own flesh and blood.

Remembering Robert Burns' line, "A chiel's amang you taking notes," a questionnaire was sent to a number of boys, requesting frank replies to the following questions:

1. What one thing do you like best about your father?

2. What one thing would you like to have your father do that he does not do?

3. What one thing do you like best about your mother?

4. What one thing would you like to have your mother do that she does not do?

The replies from 259 boys from good homes are significant of the way a boy "takes notes."

The replies to question Number 1 were as follows:

"Honesty."

"That he is a Christian man."

"Interest in my doings."

"He treats me good."

"His generosity."

"His cheerfulness and kindness at times."

"His fatherly love for the children."

"His willingness to give me advice on any subject."

"Shows me things that will help me in life."

"His help and knowledge in my work."

"His purity in talking."

"He is like an older brother."

"His temperance."

"Anxious to give me the best of education."

"He never speaks disrespectfully of any woman."

"Patience."

"He is such a good comrade."

"He is my best friend and chum."

"He treats me as a brother."

"He lets me do anything that I want that is good and clean."

"He is a home-loving man."

"He gives me a square deal."

"His clean living."

"He gives me money."

"His help to support me."

"He does not smoke or drink."

Comradeship, cheerfulness, interest in the boy's doings—in short it was the way father lived rather than his preaching which made the deepest impression upon the boy.

The replies to question Number 2 were:

"I would like to have him go to church."

"Not to do any different because I have the best father a fellow can have."

"Stop smoking."

"I would like to have him play games with me."

"To be a father to me in all ways."

"Join the church."

"Hold the family to better religious attitude."

"Talk with me."

"Give his heart to Christ."

"Be home Sundays."

"Enter into social life."

"Not to be so close with his money and be a little more broad minded."

"Pay more attention to the Y. M. C. A."

"I would like to have him take a vacation."

"He drinks intoxicating liquors at times and I wish he would do away with it."

"Help me understand something of his business and teach me to transact business as he does."

"Be more of a chum."

"Take more interest in athletics which I love."

"He's all right as far as I know."

"Be able to hold his temper better."

"Be more industrious."

"Show more interest in me."

Actions, the right kind of living, form the basis of the boy's desire for his father. "Watch your step" would be an excellent cautionary signal for fathers.

The replies to question Number 3 were as follows:

"Her loving care for me."

"Her interest in everything I do."

"Her unfailing care and kindness."

"She is a *good* mother."

"She is a good Christian."

"Her tireless working for the uplift of the home."

"Knows how to care for us when sick."

"Her love and a person to confide in."

"Forgiveness."

"Her loving example."

"Knowledge."

"That she brought me into the world to find the love and happiness of the fellowship of Jesus Christ."

"Her self-sacrificing manner."

"She is modest yet modern."

"She confides in me."

"She tries so much to please me."

"Her patience and loving-kindness."

"Her love for us kids."

"Good natured."

"She is so thoughtful."

"She tries to make home what it should be."

"Kindness."

"She has good common sense."

"Her devotion toward me."

"Kind, the best mother any boy would want."

"She is *not in society*."

"Her never-failing faith in God" (father dead).

"That she is not cross."

"She stands up for me."

"Her hospitality."

These are the silent ways in which a real mother guides her boy to manhood, and because

"She has taught him matters of honor his part,
Her influence gentle is deep in his heart."

DOLSON.

The replies to question Number 4 were:

"Nothing; I have the best mother any boy can have."

"Go to church."

"To be a mother to me in all ways."

"I would like to have her belong to the King's Daughters in my church."

"A better religious attitude in the home."

"Join the church."

"Think more of herself."

"Give her heart to Christ."

"Take more part in mid-week prayer meeting."

"To rest Sundays and do no work."

"To go out to see some of her friends."

"Not pay so much attention to trivial things."

"To have her not work so hard."

"Be just a trifle more equal in her attention to my brother and me; she favors the younger boy slightly in many ways."

"Stop worrying."

"Recognize the faults of her family."

"Let me have a little more freedom in the evenings."

"Be less industrious in cleaning."

"Not be so nervous."

"Be a better housekeeper."

"Take more time for herself."

"Get out into the air more."

"Be more thoughtful in her ways toward us as children."

"Be neater."

"Treat me as if I was not a baby."

If mothers would only give their boys an opportunity for "heart-to-heart" confession, not fault finding, but expressions of genuine love and interest, many anxious moments would never happen.

“Oh the years we waste and the tears we waste,
And the work of our head and hand,
Because of the mother who did not know
(And did not care that she did not know)
And did not understand.”

The moral standard of boys may be improved by improving the moral standards of parents, for as Judge John H. Mayo of the Manhattan Children's Court says, “Once operated, the principle will automatically work out its own salvation—child bettering parent, parent bettering child—and in turn will extend its influence to the next possible circle or combination of child and parent, or in other words, the home, which is in fact, the ‘circle’ figuratively and literally.”

The incivility and discourtesy too often displayed by boys is but the reflection of home life. Boys are clever imitators. Perhaps father does not always extend to mother the courteous consideration which a father would naturally expect of others toward his wife. Oral teaching is non-effective unless backed up by example. The occasional family “scene” does much damage, but the daily “call down” breeds discontent which destroys the ideal home life. As the sensitive film fastens the picture exposed upon it by the camera lens, so the boy's eyes drink in every action, and it is most difficult for him to understand why father and mother should

not be fair and just and considerate of each other.

"As a barometer gauges the pressure of atmosphere so do boys display to the outside world all the elements that characterize the more intimate family life," says a social writer. "Company manners are an ill-fitting garb when a healthy young body is not accustomed to such a garment for every day wear, and for that reason boys are often embarrassing to their parents." The little or big barometer has displayed the fact that politeness is not the ordinary rule of the family life. How easy it is to point out the "only child," the "bully," the "spoiled boy." "Respect thy father and mother" is an injunction for parents as well as for children. "Old-time courtliness and graciousness of manner have been gradually disappearing before the brusque way of our modern life," says Hope Hammond. "Family ties are dissolving, and it seems we are leaving behind us the sweetest thing that this old world has given us—fellowship—and fellowship, in its deepest sense, is a relation between mothers and fathers and their own children."

Sometimes I think that a healthy, normal specimen of a boy is made up of fifty per cent noise and fifty per cent dirt. The boy who is never noisy and never gets dirty is abnormal, and should be taken to a physician at once.

From the moment of his entrance upon the stage of life until the final exit, noise is a part of man's normal makeup. Observe a group of small boys playing baseball—three fourths of the time is spent in noisy scrapping. The individualistic instincts are in control. Team work is a dormant quality. The high school boy has organized his noise into a school yell, which he uses to spur the team on to victory. Individualism is here merged into the larger group of humans. What would the Harvard-Yale football game be without noise, without its cheering sections, without its battery of cheer leaders? Noise is psychologically necessary to the success of the game.

If, however, a nervous, grouchy father comes home in the evening, and this small edition of noise has on hand an unexpended surplus and gives even as much as a "yip," at once there is an explosion on the part of father and the boy is suppressed. Again, if the boy should happen to be in one of his rare moods of quiet, mother anxiously inquires, "What is the matter, Charlie, you're so quiet? Don't you feel well?" If he is noisy, he is called down; if he is quiet, he causes anxiety! What is a boy to do? Why, he instinctively seeks the gang, that coterie of sympathetic souls, who have many secrets, numerous codes of mysterious signs and calls, and

whose loyalty is the admiration of all social service experts and church workers. More opportunity at home for sane expression and less insane repression would save many boys from the evil influence of misled gangs.

When the home-coming of father becomes an event to be looked forward to with delight, instead of anticipated with fear, on the part of the boy, there will take place a wonderful change in our rapidly deteriorating American home life. Making a living has become so problematic that many fathers are failing to take enough time to make a life, either for themselves or their boy. Will the time ever come when a father will close his office door at night and say: "Good night, business, you can't go home with me. I have a boy who needs me tonight more than you do. So long until morning;" or the industrial worker lay down his tools at the close of the day's work and say: "Good night, old pard, here's where we part. The kids at home are looking for their dad. I'll see you in the morning"? When that time does come, home, be it ever so humble, will then become in fact, the sweetest place on earth, instead of a place of jars and contentions.

Not all homeless boys live in the slums. The most homeless boy in the world is the boy who, from the moment of his birth, is put into the

hands of a nurse, from a nurse goes to a governess, from a governess to a private tutor, from a private tutor to a private school, from a private school to a private camp, then on to college; he has plenty of houses to live in, but no home. Money can buy him luxuries and conveniences and a following, but can never buy genuine heart-love which only a father and mother can supply. A philanthropic trustee of a well-conducted foundling asylum told me that ninety per cent of the babies who die in the asylums, die not from the want of food and careful nursing, but from the lack of "mothering," that peculiar something which mothers, alone, can furnish their babies.

Boys and dirt have an affinity for each other. The short-trousered boy looks upon soap as an oppressor. He will never be accused of wearing out doormats, for he is an expert in doormat evasion. Mothers worry much over the dirt he brings into the house, and carpets will show the effect of his hard usage—but boys are more valuable than carpets, and if the latter wear out they can be replaced or done away with; not so with a lost boy; he is a different proposition and not so easily handled. Many a boy has been driven away from home because of the continual war waged with broom and duster.

This is not a plea for a slovenly, dirty boy or

a slovenly, dirty home, but for sane sanitation that saves boys, even if it does ruin carpets. This dirt period lasts but a short time in a boy's life, for almost in the twinkling of an eye he merges into the fastidious period. It usually occurs on a Saturday night when he evolves from the short pant stage into the realm of long trouserdom, and on Sunday morning he appears in the garb of a real man—long trousers and all the "fixin's." Solomon in all his glory was not arrayed like one of these long-trousered adolescent youth.

It is at this period that the boy confuses mannishness with manliness. He is inclined toward the vices rather than the virtues. Father should now be his chum and deftly steer him clear of the shoals of life.

"It is a wise father that knows his own boy" is an old saying containing much truth, but conditions have changed in such a conspicuous way that today it is a wise son that knows his own father, intimately, lovingly, and with accuracy. Too often the boy is compelled to go to others outside the home for advice. A boy wanted to talk with someone about a life problem, so he sought the Boys' Work Secretary of an Association in the Middle West. Before the secretary suggested a way out, the question was asked, "What is thought of the matter at home?"

“Well, Mamma thinks thus and so, and Papa don’t give a darn.” Very little poetry but much truth. It would be well for fathers to keep the following in mind:

“It is good to have money
And the things that money can buy,
But it’s good, too, to check up once in a while
And make sure you haven’t lost
The things that money can’t buy.”

For father “not to care” is the rankest kind of injustice to the boy as well as a glaring form of parental delinquency. Hugh Latimer once said, “He who cannot give justice to a child will never be just with himself.”

No institution can ever take the place of home. The boy’s first and foremost need is the sympathetic companionship of fathers and mothers. He should not be “servantized,” for no hireling, however high-priced and discreet, can be as good a companion as father or mother. Enter into his feelings, respect his “crazes,” share his enthusiasm over sports, listen seriously to his troubles, enjoy the out-of-doors with him, treat him with respect, give him a distinct place and part in the family life, encourage team work, trust him. An eminent divine said in an address: “The boy wants to find in his home, not a dormitory, or club, but a place where all the home sentiments are blessed and dominant. He also

wants consistency. No deception need to be tried on him. He also looks for piety in his home, also simplicity; that is, he wants it to be simply a home. He looks for the kind of piety which means the recognition of that Other One who is called the great Father, through grace said before meals and the observance of the old-fashioned virtue—family prayers.”

Dean Bosworth hopefully writes: “I believe we are on the eve of a great revival of family worship, not the old type, perhaps, formal and perfunctory, but simple, brief, frank, and natural. It’s a great thing for children to hear their fathers pray.” Here is the cure for parental delinquency—a return to a normal home life, where love rules supreme, where mutual sharing of joy and sorrow is recognized, where family worship is natural, and where parental honor and respect is paid by children and the rights of children are honored and respected by parents.

THE FAMILY

“Two great, strong arms; a merry way;
A lot of business all the day;
And then an evening frolic gay.

That’s Father.

A happy face and sunny hair;
The best of sweetest smiles to spare;
The one you know is always there.

That’s Mother.

A bunch of lace and ruffy frocks;
A Teddy-bear; a rattle-box;
A squeal; some very wee pink socks.

That's Baby.

A lot of noise; a suit awry;
A wish for candy, cake and pie.
My grammar may be wrong, but, my!
That's me!"

—B. E. W.

CHAPTER XI

SKEDADDLING FROM SUNDAY SCHOOL

“Man am I grown, a man’s work must I do.
Follow the deer? follow the Christ, the King.
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?”

—TENNYSON.

Thus spake Gareth of old. The twentieth century youth, however, seldom gets beyond the first four words—“Man am I grown,” for the ideals of life have somewhat changed, and he is inclined to follow the crowd in its mad search for pleasure and financial success. Gareth’s ideals are still the ideals of the Sunday school and they clash with worldly ideals, so he “skedaddles.”

Skedaddle means to run away. It is taken from the Greek word “skedannumi” meaning to retire tumultuously. In Scotland “skedaddle” is used in the sense of spilling. If we are to take seriously the reports which come from what are considered reliable sources, older boys are literally retiring from Sunday school—if not tumultuously, they are at least “spilling” out. One of the largest Protestant denominations recently reported a loss of thirty-one thousand children

from the Sunday school in one year. This startling statement raised the query—Why? According to the findings of the Commission for the Adolescent Period appointed by the International Sunday School Association the proportion of boys between 13 and 16 years of age, and that of girls of the same age who dropped out of Sunday school was 62 per cent, from 17 to 19 years of age, 77 per cent. In other words, 62 out of every 100 younger boys—13 to 16—and 77 out of every 100 older boys—17 to 19—“skedaddle” from the Sunday school at the time when they need this anchorage most. Since the banishment of definite moral and religious training from our public schools and higher schools of education, particularly those supported by state funds, the only remaining institution for definite religious instruction is the Sunday school. Pres. W. H. P. Faunce makes this significant statement:

“In the exclusion of religious instruction from the public schools and the failure of the church to meet the consequent demand upon it for religious education, I see a problem, the gravity of which it is impossible to exaggerate. Our National peril is that the supremely important task of our generation will fall between the church and the state and will be ignored by both. Millions are for this reason growing up in America today without any genuine religious training. If

the home and the church shirk their responsibility, our people will be in fifty years, a nation without religion, i. e., a nation disintegrating and dying.”¹ It is therefore important that the cause of this “spilling” should be located. To get first-hand information the following question was put to several thousand boys in conferences of older boys, held in connection with the Men and Religion Movement: “Why don’t boys between 15 and 20 years attend Sunday school?” Their answers, in the order of the largest number of replies, were as follows:

- “Too big and too old to go.”
- “Sunday school not interesting.”
- “Lessons uninteresting.”
- “Sunday school too ‘kiddish.’”
- “Other attractions like ‘moving pictures.’”
- “Not interested.”
- “Nothing to do.”
- “Only for girls.”
- “Other boys make fun of them.”
- “Indifference.”
- “Feel it unnecessary.”
- “Don’t like women leaders.”
- “Too lazy to go.”
- “Not required by parents.”
- “No older boy classes.”
- “Not invited to go.”
- “Too tired.”
- “Parents don’t go.”

¹ Faunce, “Religious Education Association” address.

"Don't want to go."

"Good enough now."

"Know it all."

"Teacher too strict."

"Old-fashioned ideas taught."

"Church service enough."

"Teachers don't understand older boys."

"They outgrow it; teachers leave them."

"Absence of social life."

"The 'rest of the bunch' don't go."

"Boys' sentiments are choked by teachers."

"Teachers irregular in attendance."

The majority of boys seemed to think that they were too old and too big to attend Sunday school. An elder in a Presbyterian church once said, "We have lost a generation of men from our church."

"How do you account for it?"

"Years ago we let the boys that are now men slip out of our Sunday schools."

The big boy is a problem and for that reason is all the more interesting. Sunday schools which have tackled the problem intelligently and in a statesmanlike manner have found that, like all problems, it has a solution. No "big" boy wants to be classified with the "kids." It is not because of a lack of interest in religion that he drops out, but largely because of misclassification. Childish songs do not appeal to him, and there are opening exercises which cause

irritation, so he usually waits on the outside until the agony, as he terms it, is over. This waiting outside usually makes his real exodus from the school easy. "The average boy is short on long prayers, long sermons, and long faces," and he tires, as well as retires, quickly when these "virtues" are prominent in services and worshipers.

Another "Why" is, that the "gang" or the rest of the "bunch" don't go. If Sunday school attendance is unpopular with his gang, his loyalty to the standards of the gang is stronger than his loyalty to the school. The gang, as a rule, are hedonic; that is, they regard enjoyment as the chief good in life. They are not passive but active during this period of "hedonhood"; the motto "Have a Good Time" governs their actions. This is the reason why trouble is always brewing in the older boys' class. Their interpretation of a good time is different from that of the teacher and superintendent. "Hedonists" are made up of two parts impulse to one part reason, and therefore go in the direction of the strongest pull. If the gang says, "Let's go fishing," why fishing they go. To capture the gang and line them up for active service is the solution.

Inefficient teachers is another "Why." A teacher who is irregular in attendance soon discovers he has no class to teach. A boy quickly

loses interest and is gone. Some teachers treat a boy as if he were a machine rather than a life. True, he is fearfully and wonderfully made, but he is not an automaton. "Boys will not be mechanically filled on Sundays from a teacher's big 'hopper-head.'" The boy soon tires even of talking machines. A carelessly prepared lesson is easily recognized by a wide-awake boy. He is an X-ray machine and he can penetrate into the very depths of a teacher. Nothing escapes his eyes. A teacher who loses his temper will soon lose his boys. "A misfit teacher ere long means a missing boy." Boys are attracted by a personality rather than by an institution or an abstract principle, and as some one has wisely said, "The teacher who does not enter in spirit the strange 'Big Boy world,' see there what he sees, and feel, as nearly as possible, what he feels, and then try to interpret to him the meaning all these things hold for him, will lose him." Much depends upon the teacher if older boys are to be kept in the Sunday school.

The irreligious atmosphere and indifferent religious influence of some homes is another "Why." Father and many of the business men do not go to Sunday school, why should he? "Stepping in the steps of father" is not so much a fancy as a fact. When father says "Come" instead of "Go," more boys will step in the path to the

Sunday school blazed by fathers, instead of skedaddling away in the opposite direction. "How shall we keep our older boys?" was once asked at a conference. "Build a wall of men between them and the door" was the reply. If this wall be made up of fathers, so much the stronger.

Criticism or active opposition is another parental "Why" that is responsible for scores of boys leaving the Sunday school. Criticism of minister, church, Sunday school, superintendent or teacher which some boys hear in some homes loosens the boy's grip on all things religious. Church gossip in home conversation paralyzes many a Sunday school's chance to hold and help the boy."

Lack of definite things to do is another "Why." The Sunday school that is a "society for sitting still" will soon find many vacant chairs which were once occupied by growing boys. Youth is a period of "doing things." There is a lack of the appeal for service demanding sacrifice. The boy is an earnest seeker after goodness, but despises the "goody-goody." To come Sunday after Sunday and hear about the "good, the beautiful and the true" does not find a ready response in the heart-blood that is coursing through his veins and in the tremendous energy stored up in his body throbbing for some definite form of expression.

Irreverence for the Sabbath is another reason "Why." One of America's greatest sins is irreverence; irreverence for the Bible, the Church, the ministry; irreverence of children for parents, of younger for older, of Christians for sacred things. "No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium" is the deduction made by an observing writer. The "Automobile" Sunday is a poor substitute for the Puritan Sabbath, for while the latter was perhaps devoid of joy, the former is surely not a day of rest. Boys are whirled away by parents in automobiles to some popular resort or distant parts, stuffed with food and excitement, and brought back late at night physically, mentally, and morally "tired out." Only one experiment with this new form of Sunday excitement is required to make the Sunday school seem tame ever after.

Modern sensationalism is an irresistible pulling force. The bulky, ill-smelling, poorly printed Sunday paper invades the home at an early hour, and the boy is soon lost in the mess, for it is indeed too often a queer "conglomeration of hideous colors, crude drawings and cheap humor." "They are the unfunniest pictures ever conceived by the mind of man," says Lindsey Swift. "It is impossible to describe the vulgarity and inanity of these drawings and

colorings." "These pictures," says *The Nation*, "are more tragic than comic and more barbaric than either." A librarian says: "They are a cheap travesty of real fun. The chief motifs are physical pain and deceit. They make fun of old age, physical infirmities, of other races and religions and undermine respect for law and authority." G. Stanley Hall says that the Sunday newspaper causes those who read it to "strike" the key note of the day on a very low level. The publicist, the journalist, the educator, the minister, all agree that pictures of this sort produce a low standard of life values.

Cheap motion picture entertainments on the Sabbath attract many older boys into a kind of environment which dulls all the ideals taught in the Sunday school he may have attended earlier in the day and takes the edge off any zest he might otherwise have for things religious. It is hard to throw off the spell of the "Movies" and easy to cast away the influence of the Sunday school.

Industrialism which robs a boy of his Saturday afternoon of recreation and forces him into Sunday pleasure is another "Why." Many older boys are literally worn out at the end of the week because of the grind of office, store, or factory, and Sunday is the only time they have to re-create and regain vitality. Sunday also

is a profitable day for the soda fountains, and hundreds of older boys are lost to the Sunday school because of their engagements to dispense liquid refreshments to the tired and thirsty "rest-seekers." A "day of rest" is a misnomer to the victims of Sunday industrialism.

Another "Why" is a peculiar kind of modern skepticism which blatantly derides everything that is religious. The older boy who is just beginning to be independent in his thinking hears this cheap, street-corner scoffing at religion and sacred things and his whole view of life becomes poisoned. His reasoning faculties have not yet matured sufficiently to determine for himself the difference between intellectuality and slander. With this kind of conversation pouring into his ears six days of the week, his attitude toward the Sunday school is not friendly, and it requires a strong personality and a program full of sane intellectualism to counteract this vicious influence.

Failure to understand the older boy is perhaps the greatest "Why." A superintendent tactlessly separated a class of fifteen older boys into two classes, without consulting them, with the result that the enrolment of the school was reduced by fifteen. After considerable persuasion of friends and some coercion of parents five of the boys returned to the school. A sympathetic

man teacher succeeded in interesting and holding the class and it grew to ten boys. Just when this class reached its height a second time this same superintendent repeated his action and separated the class. It took a conference between the pastors, the teacher, and the ten boys to win them back to the school. Gangs refuse to be separated and a failure to understand this by-law of boy life is fatal.

Insufficient time during the Sunday school period for the study of the lesson is another "Why." Older boys enjoy a discussion, but the time given does not permit of this interest-holding method. In the Child Welfare Exhibit held in New York several years ago, the following statement printed upon a huge standard impressed me very much: "Thirty minutes a week for religious instruction in Protestant churches, whereas in the day school the instruction in mathematics would be equivalent to forty-one years of Sunday school instruction." When the significance of this statement is realized we wonder that so few boys have "skedaddled" instead of so many. Even this thirty minutes is often frittered away and many times seems difficult to occupy fully. If the boy has added to this thirty minutes an hour's study of the Bible in a Young Men's Christian Association, as compared with the time spent in the secular

schools, he is receiving but a small proportion of the religious education which will fit him to live not only upon this earth, but for eternity. "Only thirty minutes." How many teachers look upon this thirty minutes as a supreme opportunity?

Many Sunday schools are not yet aware of the seven days a week hold upon the boy and therefore make no provision for his week-day interests. There are one hundred and one varieties of activities for boys which may be legitimately developed by the Sunday school. While church vestries and Sunday school rooms were not erected to abuse, yet their efficient use remains to be demonstrated.

How to stem the out-going tide of boys from the Sunday school will be discussed in the next chapter. There are many problems to consider. The youth looks forward. What he shall do in life is a question of vital concern to him. The Sunday school must give him that inspiration and counsel or else he will seek elsewhere. If a boy is lost to the Sunday school he is lost to the Church and to society.

BROTHER, SAVE THE BOY

"Brother, save the boy—

The boy of the early teens,
Thirteen on to sixteen years,

Land of strange, foreboding fears,
Land of heartaches, sighs, and tears—
Save the boy.

“Brother, save the boy—
The boy of the early teens,
Boy no longer, boyhood gone,
Now approaching manhood’s dawn,
Adolescent brain and brawn—
Save the boy.

“Brother, save the boy—
The boy of the early teens,
Immature, emotions rife,
Choppy waves on lake of life,
Time of stress and storm and strife—
Save the boy.

“Brother, save the boy—
The boy of the early teens,
Growing fast and faster still,
Stomach like a sausage-mill,
Lack of judgment, stubborn will—
Save the boy.

“Brother, save the boy—
The boy of the early teens,
Love for freedom, love of might,
Love of justice, ‘honor bright,’
Love of food and fun and fight—
Save the boy.”

—RAFFETY.

CHAPTER XII

STEMMING THE TIDE

“There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.”

—SHAKESPEARE.

Just as truly there is a tide in the affairs of the Sunday school, which, if taken at the flood, will permanently hold the boy, but if omitted, the older boys, at least, will silently pass out into life's ocean like ships without rudders. In eight years 11,000,000 scholars passed through the Sunday schools of the United States without manifesting any definite decision for the Christian life.¹ While we do not believe that every scholar who gave up Sunday school attendance had a moral decline, yet it is safe to say that they were unable to resist the waves of temptation, which buffeted them from every side, with the same spirit of confidence and faith as in the days when they were supported by the moral strength of Sunday school attendance. A Brook-

¹ Statistics 12th Int. S. S. Con., Louisville, Ky., 1908.

lyn judge in sentencing a young man of nineteen to a term in Elmira for burglary said: "Of all the undesirable professions, that of burglary is the worst. No matter how good a burglar you may be, you will be caught and sent to prison sooner or later. I have seen your friends who wished to speak to me about you and I find that all attempts to have you go to Sunday school have failed. In the five years I have been sitting on this bench I have had two thousand seven hundred boys before me for sentence, and not one of them was an attendant of a Sunday school. Had you gone there I am sure you would not be before me today."

In 1910 appeared a statement by a social worker, regarding the chances of a boy's going astray under modern living conditions, which challenges not only attention but thought. His deductions were as follows:

Penitentiary	1 to 240
Tramps	1 to 300
Drunkards	1 to 13
Vicious	1 to 17

Couple these deductions with the experience of those who come daily in contact with the misery and crime of life as seen in the police courts, and you have presented for serious consideration a condition and not a theory, which

religious organizations cannot ignore nor lay on the table for future palaverings.

The same boys who were questioned as to the excuses and reasons older boys give for not attending Sunday school, were asked the question, "Why do older boys go to Sunday school and remain there?" From hundreds of replies written and verbal we give the following:

"Personality and attachment for teacher."

"Got the habit."

"Cordial greeting."

"Was given something to do."

"Organized classes."

"Athletics."

"Interesting discussions."

"Parents' wish."

"Desire for religious teachings."

"Meets their ideals."

"Socials."

"Because of nice girls."

"Because of music."

"Employment Bureau."

"Graded lessons."

"Men teachers."

"Loyalty to the class."

"Attendance rewards."

"Clubs."

"Like it."

"Driven to it."

"Interesting talks."

The Sunday schools which considered the above in their policy and program of work succeeded in

stemming the outgoing tide of boys to the extent of 43 per cent of boys between thirteen and sixteen years, and 44 per cent between seventeen and nineteen years. A serious effort is being made to understand the boy better and to provide intelligently for his moral and religious growth through the Sunday school. The returns to the Church made by the Sunday school are all out of proportion to the investment made by the Church in the Sunday school.

75 per cent of all churches,

95 per cent of all preachers,

95 per cent of all church workers,

85 per cent of all church members,

have come up through and are products of the Sunday school. These are marvelous results when we remember that: pastors give it not over ten per cent of their time; parents give it not over ten per cent of their time; theological seminaries give it not over one per cent of their time; religious papers give it not over one per cent of their space and the Church gives it not over one per cent of its money. In other words, for about five per cent of its investment of time and money, the Church gets about ninety per cent of its highest and best results from the Sunday school.

The answers received from the boys reveal how personality proves to be the great staying

force. Whenever a man of character and virility is selected as a teacher of boys between twelve and nineteen, eighty per cent of the difficulties in holding boys to the Sunday school are removed. Never has the call for strong, forceful, Christian men of education to invest their personality in teaching a class of boys in the Sunday school, been sounded so loudly as today. Boys have demonstrated their willingness to follow this kind of leadership. Religious education is now left completely to the Church and the home. The awakening to the responsibility of this great task is seen throughout the various branches of the Church. The unpreparedness to measure up to her opportunity is causing Institutes for Teacher Training to spring up almost as rapidly as the proverbial mushrooms and with about as much stability. There is great danger of producing "half baked" teachers who have a book knowledge or Correspondence Course certificate, but who are void of heart and a genuine desire to win the boy to the Master, and lacking most in that fine quality of life called balance. "Of all subject matters," says Prof. Horne, "religion is both the most important and the worst taught: most important because it brings men into relations with the most real Being; worst taught, perhaps both because least understood and requiring most from the teacher. The

opportunity confronting the Sunday school is unique among educational institutions.”

If the answer of the boy “Personality of and attachment for teacher” which was given as the reason for remaining in the Sunday school was analyzed, the summing up would be, “His interest in me.” “Where the teacher’s life is guided by the idealism of a true Christian faith,” says Franklin McElfresh, “where Christ himself is the object of the heart’s deepest loyalty, this inner life will be felt and appreciated by the boys, though they will seldom express it. These are the days when life comes to climaxes, when the will makes its great decisions. . . . If the teacher fails to win the boy to Christ, to the Church, to the clean life, and to a noble purpose, he has lost the days of richest opportunity; for never again will the boy be so free from prejudice or influence from without.”²

Without this interest, teaching will be non-productive. “To call forth the native powers of the soul into the world of action” is the purpose of education.

“We teach and teach,
Until like drumming pedagogues, we lose
The thought that *what* we teach has higher ends
Than being taught and learned.”

If *what* is taught is the Gospel, then will the

² McElfresh, “The Training of S. S. Teachers,” p. 143.

soul respond, for the words of Jesus are spirit and are life. Lifeless teaching cannot produce action and desire for service.

"Got the habit" was another answer by the boys. Someone has said that habit is very hard to get rid of, for if you rub out the "h" you still have "abit," and if you rub out the "ab" you still have "it."

"How did you form the Sunday-school-going habit?" was asked a number of boys by the writer, and the following answers are typical of the large number of replies:

"Parents taught me to go."

"The habit was formed when a Sunday School Indoor Baseball League was started by the Y. M. C. A.; a rule was that only one Sunday could be missed out of every three. I go now without missing one if I can help it."

"A certain man asked me to come one Sunday, so I went, and I have been pretty steady ever since."

"Kept going until I enjoyed it."

The boy who has the Sunday-school-going habit should be encouraged to keep it healthy and vigorous and not be permitted to have "it" become weak and anemic through the non-attendance of a teacher or the lack of interesting lessons. By some strange process of nature good habits die much younger than bad habits, and yet some good habits live to a good old age.

It was the habit of the Master to go regularly to the Synagogue.

First impressions are always lasting impressions. A cordial greeting has proven to be the best kind of a holding attraction. To be received by a human icicle results in a "freeze out." A hearty, warm handgrasp, coupled with a straight look in the eye of the stranger, has won many to the Sunday school and Church. The reason why a boy went to a Sunday school several miles from his home in preference to the one located on the block near his house was, he said, "Because they like a fellow down there." Beware of the man who greets strangers with the "clammy" handshake, and a bromidic phrase. He can do much harm. Put the cheerful man in front, the man who, as Addison says, has "a cheerful temper, which, joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured." The Sunday school should be a cheerful place. "Cheerfulness is an excellent wearing quality; it has been called the bright weather of the heart." "Be of good cheer" was a favorite expression of Jesus Christ, and worthy of emulation by His ambassadors.

"Was given something to do" has been the salvation of thousands. What are some of the things Sunday school classes are doing? A popular way to describe class activities is known

as the fourfold type of activities: physical, such as athletics, games, camping, lectures on hygiene, etc.; social, such as home and church socials, entertainments, game tournaments, exhibitions, musicals, etc.; mental, such as practical talks, life-work talks, educational trips, citizenship, etc.; spiritual, such as organized Bible classes, church membership, cooperation in church activities, winning others, etc., etc.”³

Service was the great appeal of Jesus Christ. It was His definition of greatness. “He that would be greatest among you, let him be servant of all.” The kind of service which challenges, especially older boys, is that which demands sacrifice. “Self-seeking brings chaos.” “Jealousy is nitrogen,” and “Service saves from self,” are sentences which should be reiterated until they become dynamic in the lives of men and boys. Inter-church organizations promote fellowship and strengthen the Brotherhood idea. “No man liveth unto himself”; neither should a church be self-centered. Community competition should be changed into community cooperation. This does not always mean federation, but it does mean unity and harmony in work that promotes righteousness and community betterment.

³ Alexander, “The Boy and the Sunday School”—list of activities, pp. 107-109.

This can best be done through the organized class. Boys are enthusiastic "joiners." Numerous buttons displayed on coat lapels or on vests are the sign of belonging to something. It is easier to organize boys than to organize any other kind of business. Micawber-like, they are waiting for some new organization to turn up. The boy is the patron saint of many industries which are kept busy turning out celluloid buttons, watch fobs, fraternity pins, society stationery, scout suits, camping outfits, and the hundred and one things needed in equipping his many organizations.

Some time ago I made a study of the various organizations of boys and discovered forty-four to be in existence. Many of them have three degrees, each of them having insignia and ritual. Some were educational, some altruistic, some semi-religious, and a large proportion religious. The "get-together" instinct demands expression and the Sunday school which wisely and tactfully encourages organized classes and week-day societies will find them to be a great ally in holding boys. Every organization should lead to the building up of Christian character, for after awhile, the uniform regalia and scout costume loses its attraction, and the little button on the coat lapel or watch fob is the extent of his outward identification of membership. His

work now should mean more to him than his uniform. If he is tied up to an organized Bible class, he has something permanent and which he cannot outgrow. At fifteen scouting and knighthood cease to interest him, and at eighteen or twenty he is usually through with fraternities and orders, or else he is in college, where the fraternity means something of a different nature. He outgrows this type of organization as he outgrows a suit of clothes. Graduation from these orders very often means graduation from the Sunday school and Church. All kinds of activities may be injected into an organized Bible class, and the class organization kept flexible enough for an adjustment to every stage of boy development and all its physical, social, mental, and spiritual needs.

Many Sunday schools are finding that the organization of a Boys' Department is another method of holding boys. The idea originated some years ago in Holyoke, Mass., and is known as the Holyoke plan. It is the grouping together of organized classes for the sake of unity and team work among the adolescent boys. The classes are composed of boys between twelve and eighteen years of age, and meet as a separate department of the school, having its own superintendent, its own opening and closing services and those activities in which boys would naturally

be interested. In some Sunday schools the department meets once a month with the combined departments and participates in the program. Wherever this plan has been tried it has increased the attendance of boys and created a genuine interest and enthusiasm for the entire church life. The Boys' Department is not merely a system of sex segregation, although a good many educators are urging the segregation of the sexes in public education; it is a clear understanding of the gang principle which clamors for club or organization. The neglect of the Sunday school to recognize the organizing or "joining" instinct was the reason why so many boys' organizations sprang into existence outside the Church.

The adolescent period of life cannot be treated as a unit, for

"As each new life is given to the world,
The senses—like a door that swings two ways—
Stand ever twixt its inner waiting self
And that environment with which its lot
Awhile is cast.

A door that swings two ways:

Inward at first it turns, while nature speaks,
Then outward, to set free an answering thought."

"Childhood learns the world and conforms to it. With adolescence comes the consciousness

of a new self within the soul. The mysteries of his own personality now challenge him to search them out. He finds himself occupied with the problems of a free person. Toward persons he begins to act as a person, no longer imitatively, but freely, independently. Later he discovers that he is a member of society. The self-centered life is being transformed into the socialized life of the man and the claims of the social order are one by one enforced upon him. The long and passionate struggle of a youth's restless years is to get a correct adjustment of personal and social relations with the persons who make up the human world about him and the Supreme Person above. On correct adjustment here, the blessedness or the perdition of life depends; the burden of responsibility cannot be shifted; each must make his own adjustment, with fatal results, for weal or woe; and that is why," says McKinley, "the hopes of youth are such bounding hopes, the sorrows of youth such poignant sorrows."⁴ It is here that the graded lessons prove so helpful, and so effective in stemming the tide of outgoing boys from the Sunday school. What was good for them two years ago, is now full of barren platitudes, mere goody-goodiness, because their souls are ready for a deeper, and a more personal religion. Such

⁴ McKinley, "Educational Evangelism," Chap. VII.

courses as "The World: A Field for Christian Service," "The Problems of Youth in Social Life," "The Books of Ruth and James," a series prepared by Sidney A. Weston, Ph.D., of the Pilgrim Press, and "Athletes of the Bible," by Brink and Smith (Association Press), and other similar courses, have in them the service appeal, and afford opportunity for discussion.

"There are four chief instruments of education," says McKinley—"impression, instruction, association, and self-expression. These answer in a general way to the four principal forms of religious exercise, worship, discipleship, fellowship, and service: and from the use to be made of these instruments to promote the religious adjustments of the soul to God, the primary principles governing the agencies and methods of religious work for youth may be deduced."⁵

When the Sunday school becomes the Bible school, with its carefully planned and graded departments, with its services of worship, then a new respect will be shown by the older boys and a loyalty, not even dreamed of, will be evidenced.

⁵ McKinley, "Educational Evangelism," p. 227.

CHAPTER XIII

THE CHURCH, THE PREACHER, THE SERMON, THE BOY

A PARABLE

"Two men went up into the Temple of God. One went to listen to the music critically, as he would listen at a concert, and to see if the preacher would be able to say some new thing that day. The other went to worship God, and the music seemed to him fitted to help the soul rise as on eagle's wings; and the simple word of the preacher seemed to him the word of God coming from the Father through a brother's heart. And all the week God seemed nearer to him because of that hour in the Father's House."—FROM A CHURCH CALENDAR.

"*Morbus Sabbaticus*, or Sunday sickness," described by an unknown author, "is a disease peculiar to the male portion of the community. The symptoms vary, but it never interferes with the appetite. It never lasts more than twenty-four hours. No physician is ever called. It always proves fatal in the end—to the soul. It is becoming fearfully prevalent, and is destroying thousands every year.

"The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats

a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk or a motor ride, and read the Sunday papers; he eats a substantial supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday."

The spread of this peculiar disease—"Morbus Sabbaticus"—has been so prevalent that the Church has become alarmed and has instituted a campaign to stamp it out, known as the "Go-to-Church" Sunday; also stereopticon pictures, moving pictures, religious dramas, augmented music, and other devices of drawing power, have been used with varying effect, the patient rallying for a time only to relapse into a state of innocuous lassitude. Easter and Christmas are hypodermic injections, stimulating church attendance for the day only. There comes a time in the treatment of chronic cases when heroic measures must be resorted to if the life of the patient is to be saved. A thorough diagnosis is made of the patient and the disease. After consultation between the attending physicians a decision is reached. This decision may mean to

operate or to send the patient away for a change of environment, or the use of auto-suggestion to release the patient from the power of hallucination.

This analogy between physician and patient may not be absolutely the same as between Church and people, yet there is a similarity, for today there exist too many churchless boys and boyless churches. There was a time when parents not only attended church but took the children with them, when the family pew was occupied by the family, when the Sabbath was looked forward to as a day of worship and rest, when the preparation for the Sabbath began on Saturday by the doing of many things on that day which would free the Sabbath from even household cares, in order that the spirit of rest might envelop the home.

According to the figures of H. K. Carroll, the seating capacity of the Protestant Churches in the United States in 1910 was 40,082,237, while the total communicant membership was 14,229,940. This leaves room for 25,852,297 additional men, women, and children who may care to attend worship on Sunday without disturbing the communicants.¹ The average increase since 1913, for all religious bodies, great and small, Christian and non-Christian, is 2 per cent.²

¹ Carroll, "The Religious Forces of the United States," p. 393.

² "Churchmen Afield," *Boston Transcript*, February 13, 1914.

In order to find out why the older boys don't go to church, 243 older boys were questioned. These boys were Sunday school attendants in some 70 cities and towns. The replies and the number giving them were as follows:

- 49 "Services not interesting."
- 26 "There is nothing to do."
- 24 "Not interested."
- 23 "Don't understand the sermons."
- 13 "Appeal of other influences."
- 12 "Companions don't go."
- 12 "Don't feel the need."
- 9 "Sunday amusements."
- 8 "Outside attractions."
- 8 "Too big."
- 7 "Don't get up early enough."
- 7 "Not welcomed."
- 6 "Not encouraged to go."
- 6 "Parents don't go with them."
- 4 "Other boys laugh at them."
- 3 "Not invited."
- 3 "Too tired."
- 3 "Only for women."
- 2 "Sunday school enough."
- 2 "Services too dry."
- 2 "Preacher not friendly."
- 2 "Because parents urge."
- 2 "Ignorance of the service."
- 2 "Too lazy."
- 2 "Stay home and read."
- 2 "Rather be out of doors."
- 1 "Unable to sit still."
- 1 "For old people."

1 "So few men attend."

1 "Feel out of place."

1 "Not started right."

The instinct of worship is inborn in every human heart. Everybody worships something, a dog, a black pipe, a stone god—something. Christians worship the triune God—the Father, the Son, and the Holy Spirit. To keep worship alive and make it a vital factor in the everyday life of the individual is the supreme function of the Church. "Instincts and desires and tendencies, it is found, do not educate without the appropriate materials for their satisfaction. Nor is it enough that there should be materials without instincts." Reverence is one of the regulative instincts. Worship is the reverence and homage which is, or ought to be, paid to God and should include adoration, sacrifice, praise, prayer, thanksgiving, song, and silence. Worship should mean something more than mere forms and ceremonies. "Let us Pray" too frequently means "Let him Pray," to congregations who sit with eyes wide open, head erect, and in a non-participating attitude. Many times the collection plate is given the vacant look instead of a cheerful gift. These are acts of worship now in great danger of atrophy.

Personally, I am a firm believer in the family pew system. With the going out of the family pew, also went the family. Free pews do not

seem to attract great audiences of staying quality. Boys and girls worshiping with their parents at the morning service on Sunday are a rare sight today, except in churches which have come to believe that the service should be made to appeal to the children as well as adults. In the Central Congregational Church of Worcester they have a Go-to-Church band. While it originally was started for children, it has broadened out. The band is divided into two classes, i. e., thirteen years old and younger, and fourteen years old and older. It is not considered anything unusual to have at a morning service a hundred children. In England they have what is called a League of Worshiping Children which has revolutionized church attendance.

In reply to the question, "What is your Best Habit; how did you form it?" Eighty-six replied "Going to Church." The answers they gave to the second part of the question are interesting.

"By going to the boys' club and meeting boys who went to church, and who I was very intimate with and went around with, therefore, I started going to church and attend fairly regular."

"My parents took me to church and Sunday school as long as I can remember. I am now sufficiently interested in church to attend of my own wish."

"By attending Sunday school and Young People's meetings."

"Most of my friends went and they induced me to go. I went, liked it, and have joined."

"By beginning when I was young. Many Sundays I almost hated to go, but my parents made me go when younger; now I enjoy it and can hardly wait for Sunday. I also teach a class of five boys of 12 years average age in the Sunday school."

"My father was janitor and I always went with him."

"Through being a member of the choir."

"By continued going and because of the minister."

"By the 'Go to Church Band.' "

"My father is a minister."

"I made up my mind to go."

"When I joined the church two years ago, the minister said in taking us into the fellowship of the church that it was our solemn duty to be present at as many meetings as possible, so from that have fallen into the habit of going to church every Sunday."

"From my early childhood I was taught to go to church but was not forced. I used to hate to go, but as I grew older I enjoyed it more, therefore I get more out of it."

"By joining it and becoming active in its work."

"At the death of my mother I went to no church. Shortly after that I was asked by a boy to go to Sunday school with him. I did and continued to go steady now for about six years."

"I started one Sunday when the Boy Scouts had exercises and then about one year after that I joined the church."

"Well, I just like it."

"My experience in forming this habit was strange enough. I got so grouchy about home that my mother and father sent me to church every Sunday, to get rid of my grouchiness. So this way I got the habit formed, so now I like to go."

"By attending Older Boys' Conference."

"Will power."

"Through my Sunday school teacher."

"Through the Knights of King Arthur."

The attendance of boys and girls at the morning service may mean the rearrangement of the family plans for Sunday morning. One pastor found it necessary to publish in the church calendar the following:

BEATITUDES FOR CHURCHGOERS

"Blessed are those who rise early Sunday morning, for they get to church on time."

"Blessed are those who get to church on time, for they arrive in the spirit of worship."

"Blessed are those who are never late, for they cause the minister and choir to love them."

"Blessed are those who must be late, who do not enter during the Scripture lesson or prayer."

"Blessed are those who come even at the eleventh hour, but church begins at quarter before eleven."

It is unnecessary to add that the number desiring to be classified with the first "blesseds" became increasingly large.

In answer to the question, "What is keeping

you from joining the Church?" a few of the many replies given by boys are as follows:

"Not old enough."

"Not ready to join."

"Bashfulness."

"Too much responsibility."

"Nothing."

"Because the other boys have not."

"I want to see if I can live up to it first."

"I am too young." (He was sixteen years old.)

"My parents think I am too small to understand what I am doing."

"No reason."

"Haven't had time to consider."

"I do not think I am good enough."

"My parents prefer that I should wait."

"Some of the pleasures of the world which I am undecided about giving up."

"I am not sufficiently instructed in things as I should be."

"Good enough outside the Church."

"Because I carry Sunday morning papers."

"The pastor at the church my parents attend has been there forty years, and is a little bit stale. I would join another one but I know they would like to have me join that one, so I am waiting to see if he won't resign or do something else."

In the chapter on the religious characteristics of boyhood we dealt very thoroughly with the "why" a boy should join the Church, making it unnecessary to enlarge upon the subject in

this chapter, except to add that "to make a Sunday school boy instead of a church boy is a net loss." The Church must provide in its services of worship a place for the boy and it is here where the minister has an important task to perform. In the struggle for the body and soul of a boy there is no aid that is comparable with religion. "Thousands of honest, serious-minded men frankly confess that in modern conditions they see little hope of this battle being won without religion as a sanction of right conduct. The boy needs God, a God to whom he can pray in the hour of temptation. He needs to regard his life with all its powers as God's investment, which he must not squander or pervert," says Prof. Hoben.

To reach a boy, the minister must not depend alone upon the formal work of the pulpit. He must understand boys. Not every minister realizes the value of a boy. Well-governed cities, efficient schools, happy homes, vitalized churches of the future, depend upon the boys of today. The boy is the key to the future and the chief problem before the minister is the winning of the next generation for Christ and his Church. "Boys' work then," says Prof. Hoben, "is not providing harmless amusement for a few troublesome youngsters; it is the natural way of capturing the modern world for Jesus Christ. It

lays hold of life in the making, it creates the masters of tomorrow; and may preempt for the Kingdom of God the varied activities and startling conquests of our titanic age.”³

Again, going to the “source of wisdom”—the boy—for an answer to the question of “how a minister can help a boy,” the following replies were given:

“Have confidence in him.”

“By doing what is right.”

“By sticking to him and tell him when he does a wrong thing.”

“To pray for him.”

“By writing him helpful letters.”

“Encouraging him to do right.”

“Teaching him the difference between right and wrong.”

“Being kind to him.”

“By being a boyish man with the boys and making the boys manly boys.”

“Taking interest in the things that the boys are interested in.”

“By example and advice.”

“By keeping him away from bad companions.”

“When a boy is in trouble tell him what to do.”

“By teaching the Bible to him.”

“Be a true Christian friend to him.”

“By not doing anything in front of a boy that the boy ought not to do.”

“Don’t holler at him when he does wrong, but speak kindly.”

³ Hoben, “The Minister and the Boy,” p. 5.

"By gaining his confidence."

"By answering a boy's questions."

"By realizing that he was a boy once and sympathizing with him."

How quickly the boy analyzes the make-up of a grown man. He has no time for shams, make-believes, and mask-wearers. "To be 'reverend' means such character and deeds as compel *reverence* and not the mere 'laying on of hands.' Work with boys discovers this basis, for there is no place for the holy tone in such work, nor for the strained and vapid quotation of Scripture, no place for excessively feminine virtues, nor for the professional handshake and the habitual inquiry after the family's health. In a very real sense many a minister can be saved by the boys; he can be saved from that insidious classification of adult society into 'men, women and ministers,' which is credited to the sharp insight of George Eliot."⁴

The minister who schools himself in the art of leading others into paths of service is the minister who will not only fill the pews of his church but save souls from a sordid selfishness. On a church calendar appeared the names of four "Minister's assistants." This was so unusual, especially as the church was located in a small town of less than five thousand inhab-

⁴ Hoben, "The Minister and the Boy," p. 9.

itants, that inquiry was made of the pastor at the close of the service; and it was found that these assistants were four boys who stood ready to do whatever the minister required. Their names on the church calendar helped to impress upon them their responsibility and the boys considered it a great honor to be selected for such a position of service. On the last page of the calendar was printed this paragraph:

THE WORK OF THE CHURCH

There is a place and work for everyone in the many departments of our church activity. Each one is therefore earnestly invited to share in the responsibility as well as in the joy and privilege of this work.

In another church the minister used the Sunday school class organizations by making them responsible for the Wednesday evening services. One night the Baraca class led the meeting; another the Philathea class conducted it; another night the older boys' class discussed Cabot's book "What Men Live By—Work, Play, Love, Worship"; another night the Dorcas class assumed the responsibility for the service; and on another occasion the Choir was in charge and discussed the Ministry of Music. This minister had learned the art of using others in conducting services, as well as in rendering service.

"What do You Like Best About Your Minister

and His Sermons?" was a question put to a large group of boys. A few of the replies are here given:

"Ability to tell stories and to illustrate truth."

"Interesting sermons."

"Unique presentation."

"Special sermons to older boys."

"Minister who was a man, human being, not too holy—holier than thou attitude."

"Short sermons—not over forty minutes."

"Power as speaker. Oratorical."

In answer to the question as to what kind of sermons they would preach to boys if they were ministers, these replies were received:

"The Church and Its History."

"The Church and Its Principles."

"Boys and the Church."

"Bible as History."

"The Boy and His Opportunity."

"Temptations of Boyhood."

"Benefits of Church attendance."

"Why join the Church."

"Bible characters applied to older boyhood."

"What boys can do for the Church."

"Lives of Great Men."

"Bible Cities."

To sum it up in the words of Charles E. McKinley: "We must deal with youth in vital, not formal, ways. They are to be regarded, not as factors in the parish organization, but as actors

in its life. The very first thing required is that the Church itself shall take cognizance of its youth; as a worshiping body, it must be aware of them, sensitive to their presence, responsive to their needs. Youth should be in our congregations as in our homes; their place is not the nursery, but the family living-room. There is no call to order either the church or the home life entirely to suit them, for they are only a part of the family, but it is a righteous demand that they shall not be ignored."

"It would be natural to say, in the next place, that the church services should be adapted to youth; but this has been already done. No violent reconstruction of our methods of worship, no radical change in the style of preaching, is required by the interests of youth; all that is necessary is to be true to the ideals now cherished. The nearer we come to the ideal church service, the nearer we come to what youth wants. Dull sermons, tedious prayers, 'ballooning' by the choir, are no more profitable for age than for youth. But the perennial freshness of the gospel imparts a youthful spirit to the very nature of Christian worship. We all go to church to have renewed in us the hopefulness and confidence, the courage and assurance, the fresh enthusiasm and glad anticipations, that are youth's own property. Surely if this atmosphere

is in the service, youth will feel at home there. And when it comes to the teaching, the doctrine, the sermon, there is hardly a greater homiletic mistake than to suppose that the best thought of a mature mind presented in the most effective way to reach earnest men is not the proper food for the youth. Children's sermons may be very well for children now and then, but they are an abomination to boys in long trousers; what they need is the preacher's best thought, put in his most business-like way. If a sermon is prepared for those who are fond of some special type of thought or method of discourse, it is likely to miss the youth; but not if it is a vital utterance of substantial truth addressed to serious men and women. That is all youth asks, for it is what youth loves."⁵

⁵ McKinley, "Educational Evangelism," p. 193.

**BIBLIOGRAPHY
AND INDEX**

BIBLIOGRAPHY

Here is a Six Foot Shelf of 103 books and pamphlets written about boys or subjects analogous to boy life. There are scores of other books printed upon the subject equally good, but the author found these to be especially helpful and can therefore commend them to students of "Boyology" and parents.

BOOKS OF A GENERAL CHARACTER FOR PARENTS

Kirtley, James S. "That Boy of Yours." New York: George H. Doran Co., 1912.

A series of sympathetic studies of boyhood.

Beck, Frank Orman. "Marching Manward." New York: Eaton & Mains, 1913.

A plea for the boy, not simply a chronicle of his doings.

Forbush, William Byron. "The Boy Problem in the Home." Boston: The Pilgrim Press, 1915.

Dealing solely with home government, sex discipline, and religious nature.

Forbush, William Byron. "Guide Book to Childhood." Philadelphia: George W. Jacobs & Co., 1916.

An encyclopedia of 557 pages on child training.

Clark, Kate Upson. "Bringing up Boys." New York: Thomas Y. Crowell Co., 1899.

A book of old fashioned, therefore, good common sense.

Abbott, Ernest Hamlin. "On the Training of Parents." Boston: Houghton, Mifflin & Co., 1908.

Good sound advice to parents, written in a witty way, yet filled with sound reasoning.

Burbank, Luther. "The Training of the Human Plant." New York: The Century Co., 1912.

An interesting study of similarity between the organization and development of plant and human life.

Herrick, Christine Terhune. "My Boy and I." Boston: Dana Estes & Co., 1913.

A chronicle of incidents occurring in the home life of normal boys.

Moon, E. L. "The Contents of the Boy." New York: Eaton & Mains, 1909.

Full of helpful suggestions of a practical character.

Dickinson, George A., M.D. "Your Boy, His Nature and Nurture." New York: Hodder & Stoughton.

A plea for a better understanding of the real, healthy, normal boy.

Wood, Mary Buell. "Just Boys." New York: Fleming H. Revell Co., 1909.

West, Paul. "Just Boy." New York: George H. Doran Co., 1912.

Tarkington, Booth. "Penrod." New York: Doubleday, Page & Co., 1914.

Tarkington, Booth. "Seventeen." New York: Harper & Company, 1916.

Four books to take up and read when you are tired and discouraged, especially if you are the parent of a real, lively, imaginative boy between thirteen and seventeen years of age.

Mothers in particular should become members of "The American Institute of Child Life." William Byron Forbush, President, 1764 Chestnut Street, Philadelphia, Pa. The books and pamphlets printed and issued by the Institute are valuable in helping parents solve the many daily problems of the home life.

ADVANCED STUDY

Hall, G. Stanley. "Adolescence." Two vols. New York: D. Appleton & Company, 1905.

An exhaustive study of Adolescence, its psychology and its relation to physiology, anthropology, sociology, sex, crime, religion, and education.

Hall, G. Stanley. "Youth: Its Education, Regimen and Hygiene." New York: D. Appleton & Company, 1906.

An epitomized edition of "Adolescence."

Tyler, John Mason. "Growth and Education." Boston: Houghton, Mifflin & Co., 1907.

Gives an account of the growth of all the systems in the normal or average child and its relation to educational problems.

Kirkpatrick, Edwin A. "Fundamentals of Child Study." New York: The Macmillan Co., 1915.

A discussion of the instincts and other factors in human development with practical application.

Hubbell, George Allen. "Up Through Childhood." New York: G. P. Putnam's Sons, 1904.

A study of some principles of education in relation to Faith and Conduct. (Out of print; may be seen in libraries.)

Swift, Edgar James. "Youth and the Race." New York: Charles Scribner's Sons, 1912.

Attempts to show how the schools may help to transform into intellectual and moral forces the racial instincts which, as manifesting original sin, distressed our forefathers.

Swift, Edgar James. "Mind in the Making." New York: Charles Scribner's Sons, 1908.

A study in mental development and a plea for the personal element in education.

Forbush, William Byron. "The Coming Generation." New York: D. Appleton & Co., 1912.

Deals with the betterment of boys and girls in their homes by means of a fair start through education, through preventative measures, through religious and social nurture.

James, William. "Talks to Teachers." New York: Henry Holt & Co., 1906.

Chapters on psychology and some of life's ideals.

Thorndike, Edward Lee. "Notes on Child Study." New York: The Macmillan Co., 1903.

Especially prepared for teachers and originally used in the author's classes at Columbia University.

Warner, Francis. "The Study of Children." New York: The Macmillan Co., 1902.

A study of brain-power and mental expression. It is a description of the author's personal observation covering a period of twenty years.

King, Irving. "The Psychology of Child Development."
Chicago: The University of Chicago Press, 1911.

Psychology from a genetic-functional standpoint is expounded and illustrated. The author attempts to give a solution of the controversy about the relationship of child and adult psychology.

Barnes, Earl. "The Psychology of Childhood and Youth."
New York: B. W. Huebsch, 1914.

The outlines of thirty lectures given by Mr. Barnes, and containing the results of the more recent individual and group studies on the physical, mental, moral, social, æsthetic, and religious life of Childhood and Youth.

Fiske, George Walter. "Boy Life and Self Government."
New York: Association Press, 1910.

A sympathetic interpretation of boy life and a plea for self-expression and self-government among older boys.

Burr, Hanford M. "Studies in Adolescent Boyhood."
Springfield: Seminar Publishing Co., 1907.

The conclusions of physiologists and psychologists applied to practical education and philanthropy.

Taylor, A. R. "The Study of the Child." New York:
D. Appleton & Co., 1910.

A brief treatise on the psychology of the child, written in plain language and remarkably free from technical terms and scientific formulæ.

McKecver, William A. "Outlines of Child Study."
New York: The Macmillan Co., 1915.

Contains 112 programs and the plan of organization and management of Child Study Clubs.

Patrick, G. T. W. "Psychology of Relaxation." Boston:
Houghton, Mifflin & Co., 1916.

A book showing how the higher nerve centers find relief from the unaccustomed demands of civilization. Contents: The Psychology of Play, of Laughter, of Profanity, of Alcohol, of War.

Mark, H. Thiselton. "The Unfolding of Personality."
Chicago: The University of Chicago Press, 1912.

A study of some of the main bearings of psychology upon education in the light of the constantly developing life of the child.

SEX INSTRUCTION

A safe book of instruction upon sex matters which can be put in the hands of a boy for reading, has not yet been

published. The books given in the following list are recommended to parents for their own information and digestion, so that they may become the instructors of their own boys by word of mouth rather than by the printed page.

Chadwick, Dr. M. L. "Blossom Babies." New York: Eaton & Mains, 1913.

A series of nature stories to tell little children, through which the great story of life may be taught. A book of beginnings.

Howard, Dr. William Lee. "Start Your Child Right." New York: Fleming H. Revell Co., 1910.

Confidential talks to parents and teachers which point out clearly what should be taught children.

Smart, Dr. I. Thompson. "What a Father Should Tell His Little Boy," "What a Father Should Tell His Son." New York: Funk & Wagnalls Co., 1911.

Two small books written in the form of letters to boys which it is questionable if boys would understand; yet the books are full of good suggestions, showing the way of approach to a boy.

Chapman, Mrs. Woodallen. "How Shall I Tell My Child?" New York: Fleming H. Revell Co., 1912.

A mother's viewpoint, written in practical style and wholesome in tone.

Bisseker, H. "When a Boy Becomes a Man." New York: Fleming H. Revell Co., 1913.

Accurate and scientific information to give to boys who are in their teens.

Willson, Dr. Robert N. "The Education of the Young in Sex Hygiene." Published by the author, 1913. 1827 Spruce Street, Philadelphia, Pa.

An exhaustive text book for parents and teachers. Written from a medical and moral standpoint.

Hall, Dr. Winfield S. "From Youth into Manhood," "Reproduction and Sex Hygiene." New York: Association Press, 1909.

Two well known and extensively endorsed books which every parent and teacher should possess.

Pamphlets: "The Boy Problem," "The Young Man's Problem," "How my Uncle, the Doctor, In-

structed Me in Matters of Sex." Published by the American Society of Sanitary and Moral Prophylaxis, N. Y.

Three pamphlets of an educational nature and written in a clear and sane manner.

Pamphlets: "John's Vacation" (for boys from 10 to 15), "Chums" (for boys from 16 to 18). Published by the American Medical Association, 536 Dearborn Street, Chicago.

Written in story form by Dr. Winfield S. Hall. Full of interest and scientific facts.

VOCATIONAL GUIDANCE

Weaver, E. W. "Profitable Vocations for Boys." New York: Association Press, 1915.

A book describing the various trades, professions, and occupations, prepared with the idea of directing a boy's attention to the vocational facilities in his community, and showing him how to utilize them.

Babson, Roger W. "The Future of Us Boys." Boston: Babson's Statistical Organization, 1915.

A most unique description of a plan of introducing boys to the industries of their city and a method of analyzing the comparative value of each occupation.

Fowler, Nathaniel C., Jr. "The Boy—How to Help Him to Succeed." Boston: Oakwood Pub. Co., 1902.

Symposium of successful experiences of many men. Written in common sense style and very practical.

Parsons, Frank. "Choosing a Vocation." Boston: Houghton, Mifflin & Co., 1909.

Written by the originator of the "vocational guidance" idea for those who desire to be of real help to a perplexed boy.

Snedden, David. "The Problem of Vocational Education." Boston: Houghton, Mifflin & Co., 1910.

A monograph showing the relation of the public school system to the problem of vocational education.

Eliot, Charles W. "Education for Efficiency." Boston: Houghton, Mifflin & Co., 1909.

A definition of the cultivated man.

Bloomfield, Meyer. "The Vocational Guidance of Youth." Boston: Houghton, Mifflin & Co., 1909.

A practical book for parents.

Robinson, Clarence C. "The Wage Earning Boy." New York: Association Press, 1912.

An interesting study of the boy who works and a plea for his betterment.

Griggs, Edward Howard. "Self Culture Through the Vocation." New York: B. W. Huebsch, 1914.

A little classic showing how life is something more than making a living.

SUNDAY SCHOOL AND CHURCH WORK

Schauffler, A. F. "God's Book and God's Boy." New York: Fleming H. Revell Co., 1915.

Helpful teaching suggestions based upon common sense and practical experience.

Rishell, Charles W. "The Child as God's Child." New York: Eaton & Mains, 1904.

A plea for the religious rights of the child.

St. John, Edward Porter. "Child Nature and Child Nurture." Boston: Pilgrim Press, 1911.

Particularly adapted as a text-book for the study of child life and the training of young children.

Layard, Ernest B. "Religion in Boyhood." New York: E. P. Dutton and Co., 1896.

Hints for the religious training of boys. Especially helpful to parents.

Starbuck, Edwin B. "The Psychology of Religion." New York: Charles Scribner's Sons, 1900.

The author calls the book "an empirical study of the growth of religious consciousness." A book for the student of religion.

McKinley, Charles E. "Educational Evangelism." Boston: Pilgrim Press, 1905.

A book which should be read by every teacher of boys who are in the teen age.

Burton and Mathews. "Principles and Ideals for the Sunday School." Boston: Pilgrim Press, 1907.

Written with the idea of widening the horizon of Sunday school teachers and introducing better methods of biblical study.

Lectures: "Principles of Religious Education." New York: Longmans, Green & Co., 1901.

The Christian Knowledge course of lectures by many prominent clergymen and laymen upon religious education.

Men and Religion Messages: "Boys' Work in the Sunday School." New York: Association Press, 1912.

Prepared by a commission which incorporated the best experience and practice in work among church boys in this volume.

Alexander, John L. "The Boy and the Sunday School." New York: Association Press, 1913.

A compendium of methods for work among older boys in the Sunday school.

Alexander, John L. "The Sunday School and the Teens." New York: Association Press, 1913.

The report of the Commission on Adolescence authorized by the International Sunday School Association. Contains the latest findings as to how to deal with adolescents.

McKinney, A. H. "Our Big Boys and the Sunday School." New York: Fleming H. Revell Co., 1910.

Particularly helpful to teachers.

Weigle, Luther A. "The Pupil and the Teacher." New York: George H. Doran Co., 1911.

A text-book for teacher training classes.

Mark, H. Thiselton. "The Teacher and the Child." New York: Fleming H. Revell Co., 1903.

A rare and stimulating combination of theory and practice.

McCormick, William. "Fishers of Boys." New York: Fleming H. Revell Co., 1915.

Written by a newspaper man who has given years of service to boys' work. It is written in an informal and interesting manner.

Richardson and Loomis. "The Boy Scout Movement Applied by the Church." Charles Scribner's Sons, 1915.

A handbook for Scout Masters of Church boys' troops. A real contribution toward the solving of a delicate church problem.

Quin, Rev. George E. "The Boy-Saver's Guide." New York: Benziger Brothers, 1908.

A book of methods used by a successful Catholic priest in his work among the boys of his parish.

Hoben, Allan. "The Minister and the Boy." Chicago: University of Chicago Press, 1912.

A book of practical value to ministers who are really desirous of understanding and helping the boys of their parish.

Foster, Eugene C. "The Boy and the Church." Philadelphia: Sunday School Times Co., 1909.

One of the best books upon this subject.

Forbush, William Byron. "Church Work with Boys." Boston: Pilgrim Press, 1910.

Designed as a text-book for classes of men who are preparing to be of service among boys.

Hartshorne, Hugh. "Worship in the Sunday School." New York: Teachers College of Columbia University, 1913.

A comprehensive and thoughtful study of the theory and practice of worship.

Hartshorne, Hugh. "The Book of Worship of the Sunday School." New York: Charles Scribner's Sons, 1915.

Meant to be used by the Sunday school as a book of worship. Contains responses, prayers, hymns, etc.

Hartshorne, Hugh. "Manual for Training in Worship." New York: Charles Scribner's Sons, 1915.

For pastors, superintendents, organists, and those who are desirous of making the "opening exercises" of the Sunday school more devotional and inspiring.

Gibson, H. W. "Services of Worship for Boys." New York: Association Press, 1914.

A book of topically arranged services of hymns, prayers, and responses.

Hunting, Harold B. "The Story of the Bible." New York: Charles Scribner's Sons, 1915.

Fascinatingly written and sure to hold the attention of boys. Gives the story of how we got our English Bible.

PLAY AND GAMES

Johnson, George E. "Education by Play and Games." Boston: Ginn & Company, 1907.

Discusses the meaning of play and gives a suggestive course of plays and games graded from infancy to the middle teens.

Lee, Joseph. "Play in Education." New York: The Macmillan Co., 1915.

A true picture of the child and youth in play, written by a sympathetic observer and champion of child life.

Hoffman, M. C. "Games for Everybody." New York: Dodge Pub. Co., 1905.

Full of choice games for all occasions.

Baker, G. Cornelius. "Indoor Games and Socials for Boys." New York: Association Press, 1913.

Contains hundreds of rollicking good games and socials especially adapted for boys.

Heath, L. M. "Eighty Good Times Out of Doors." New York: Fleming H. Revell Co., 1902.

Attractive and easy games for playing out of doors at all seasons of the year. (Out of print; may be seen in libraries.)

Chesley, A. M. "Social Activities for Men and Boys." New York: Association Press, 1910.

Two hundred and ninety-five interesting suggestions and "stunts" for the relief of those who are searching for things to do.

Gibson, H. W. "Camping for Boys." New York: Association Press, 1911.

Contains chapters on "Rainy Day Games," "Campus Games," "Water Sports," etc.

Cheley-Baker. "Camp and Outing Activities." New York: Association Press, 1915.

The best book of its kind for camp leaders and Scout Masters who have active boys in search of fun and harmless sport.

MISCELLANEOUS

Hyde, William DeWitt. "The Quest of the Best." New York: Thomas Y. Crowell Co., 1913.

An original and stimulating discussion upon boy ethics.

Johnson, Franklin W. "The Problems of Boyhood." Chicago: University of Chicago Press, 1914.

A course in ethics for boys of the High School age.

Pearson, Edmund L. "The Believing Years." New York: The Macmillan Co., 1911.

A book of recollections of boyhood. Full of humor and refreshing in style.

White, William Allen. "The Court of Boyville." New York: Grosset & Dunlap, 1910.

Humorous stories of happenings to boys in a country town.

Travis, Thomas. "The Young Malefactor." New York: Thomas Y. Crowell Co., 1908.

The best study published in juvenile delinquency, its causes and treatment.

Addams, Jane. "The Spirit of Youth and the City Streets." New York: The Macmillan Co., 1909.

A plea for the social claims and needs of youth for wholesome recreation.

Clopper, Edward N. "Child Labor in the City Streets." New York: The Macmillan Co., 1912.

A discussion of a neglected form of child labor, its conditions, its causes, and its effects.

Buck, Winifred. "Boys' Self Governing Clubs." New York: The Macmillan Co., 1903.

A very practical treatise upon the organization of clubs among boys of the streets.

McCormick, William. "The Boy and His Clubs." New York: Fleming H. Revell Co., 1912.

Written out of a rich experience with all kinds of boys' clubs. He tells the "why" and "how" in as few words as possible.

Stelzle, Charles. "Boys of the Streets." New York: Fleming H. Revell Co., 1904.

The author was number "8" in the famous St. Mark's Boys' Club of New York City, and is therefore qualified to champion the claims of this type of imperiled boy.

Russell and Rigby. "Working Lads' Clubs." London: The Macmillan Co., 1908.

A presentation of the management of English Lads' clubs.

Merrill, Dr. Lilburn. "Winning the Boy." New York: Fleming H. Revell Co., 1908.

A plea for misunderstood boys.

Taylor, Charles K. "Character Development." Philadelphia: John C. Winston Co., 1913.

A practical graded school course correlating lessons in physical training, general morals, vocational guidance, etc.

Taylor, Charles K. "The Physical Examination and Training of Children." Philadelphia: John C. Winston Co., 1914.

A handbook for physical directors, teachers, parents, and medical inspectors, giving in minute detail the physical training work outlined in "Character Development."

The Personal Service Bureau conducted by the *Mothers' Magazine*, Elgin, Ill., is a clearing house under the direction of Prof. M. V. O'Chea, of the University of Wisconsin, for modern mothers. Programs and loan papers upon every phase of child study and child training have been prepared and will be furnished free to interested parents and Mothers' Clubs. "A Key to Child Training" is a valuable pamphlet issued by the Bureau.

INDEX

	PAGE		PAGE
Ability.....	141	Aptitude.....	139
Abstinence.....	21	Arbitration.....	70
Acceleration of growth	5	Art and adolescence...	196
Achievement.....	39	Arteries.....	7
Action, a law of boy-		Assimilative power....	16
hood.....	100	Athletics, Dangers of..	19
Adolescence, Report of		Athletics, Goal of.....	20
Committee on.....	27	Attention.....	45
Adolescence and com-		Attitude of boys to-	
radeship.....	36	ward Church mem-	
Advice to smokers....	24	bership.....	132
Affection, Instinct of..	74	Authority, Parental...	39
Age of accountability..	5	Authority, Respect for	39
Age of conversion....	119	Aversion toward the	
Age of deepest religious		strange.....	69
conviction.....	119	Awakening conscience.	4
Aim of moral instruc-			
tion.....	103	Baraca classes.....	262
Alcohol.....	20, 25	Bathing.....	10
Altruism.....	92, 97	Beatitudes for church	
Altruistic feeling.....	78	goers.....	257
Amusements.....	11	Beautiful, Apprecia-	
Amusements, Q u e s -		tion of.....	1
tionnaire on.....	11	Beer drinking.....	21
Analysis of human		Beer drinking among	
body.....	16	students.....	23
Analyzing a boy.....	170	Betting and gambling.	113
Ancestor worship.....	206	Bible study, Y. M. C.	
Anger.....	70, 71, 73, 104	A.....	233
Animalism.....	103	Big boys and the Sun-	
Appeal of conscience..	106	day school.....	226
Appeal of religion.....	117	Blood pressure...8, 71,	173
Appendicitis.....	13	Boarding houses.....	90

	PAGE		PAGE
Body, Anatomy of....	172	Buying the boy's	
" Constituent ele-		clothes.....	180
ments of.....	171		
" Muscular energy		Camp fires.....	51, 124
of.....	171	Camps help Christian	
" the servant of		living.....	28, 96, 124
the mind....	29	Carpets and boys....	218
Books, Questionnaire		Cerebellum and cere-	
on.....	47, 52	brum.....	32
Books on vocational		Cerebro-spinal system.	32
subjects.....	146	Characteristics of ado-	
Books, Sex instruction		lescence.162, 163, 164, 165	
through.....	198	Characteristics of child-	
Bones.....	172	hood...158, 159, 160, 161	
Bowels.....	13	Character and food... 19	
Boyhood of Jesus....	6	Cheerfulness.....	243
Boyless churches and		Chest, Enlarging the.. 13	
churchless boys....	252	Chest, Girth of.....	8
Boys and literature... 37		Chewing of food.....	17
Boys and vocational		"Children's heads are	
decision.....	38	hollow".....	31
Boys' Department in		Chivalry.....	201
the Sunday school..	246	Choral singing.....	95
Boy's philosophy of life 15		Choosing a vocation	
Boy's room in the home 87		78, 145	
Boy Scout on Wall		Chumminess.....	74, 219
Street.....	37	Chumship, Indiscrim-	
Boy's trousers pockets 141		inate.....	83
Brain impressions.... 195		Church and adoles-	
Brain, Racking of.... 14		cence.....	27, 97, 239
Brain, Weight of..... 30		Church attendance.... 252	
Breathing, Deep....13, 27		Ch u r c h, Criticizing	
" during sleep 15		the.....	133, 229
" through the		Church membership...	
mouth.... 14		113, 119, 132, 239	
" through the		Church, Play life a	
nose..... 10		challenge to the.... 18	
" through the		Church services.....	264
pores.... 10		Churches, Seating ca-	
Business ethics of boy-		capacity of.....	252
hood.....	141	Churchless boys and	
Busy fathers.....	219	boyless churches....	252

	PAGE		PAGE
Cigarets and educa- tion.....	23	Cooperation, Highest form of.....	95
Cigarets and moral decline.....	24	Coordination of mo- tion and emotion...	34
Cigaret smoking among students....	23	Correspondence course in Sunday school teaching.....	240
Cigaret smoking and crime.....	23	Cost of wrong doing...	182
Citizens in the making	84	Courage.....	109
Civil law vs. moral law.....	105	Creation of ideals.....	43
Civil war fought by boys.....	182	Creative powers....	43, 154
Cleanliness of body..	10, 27	Crime, Time of great- est.....	119
Cleanliness, Moral.	109, 112	Cultural side of educa- tion.....	154
Clean speech campaign	193	Dabbling.....	149
Codes of conduct.....	69	Dangers of athletics...	19
Cold bathing.....	10	Decision.....	4
College, Boys who go to.....	152	Decision for Christian living.....	127
College yell.....	216	Decrease of sickness...	3, 8
Companions.....	69, 85, 97	Defective imagination.	39
Company manners....	215	Delinquent boys.....	118
Community competi- tion vs. community cooperation.....	244	Dependence, Instinct of.....	80
Competition in sports and games.....	3	Desire for fellowship.	83, 84
Concentration.....	149	Desire, Function of...	106
Conduct, Tendencies to.....	102	Digestive apparatus...	10
Conscience....	97, 103, 106, 112, 115, 127	Dirt and noise.	117, 215, 218
Consciousness.....	61	Dirty stories.....	72
Constituent elements of the body.....	171	Discipline.....	2, 68
Constructive imagina- tion.....	34	Discipline, Moral.....	43
Control, Habit of....	103	Discipline and charac- ter formation.....	42
Control, Instinctive...	102	Discontent, Spirit of..	147
Control, Judgment and	103	Discourtesy.....	214
Conversion.....	119, 128	Disease and mind.....	12
		Disease and tobacco..	23
		Dissipation.....	9
		Divorce and the home.	206
		Doing a good turn....	94

	PAGE		PAGE
Dominant emotional instincts.....	66	Faith.....	122, 127
Dreams.....	15	Family, The.....	110, 112
Drunkards.....	20	“ meal, The so-	
Dust hunters vs. home makers.....	218	cializing val-	
Ear, The.....	194	ue of.....	90
Eating.....	15	“ pew.....	252, 254
Eating, The art of....	6, 17	“ quarreling....	214
Economic waste through smoking...	24	“ worship.....	221
Education, Cultural side of.....	154	Father and son, Firm of.....	107
Education and cigarets	23	Father's opportunity..	6, 26, 181
Education, Progressive.....	12, 30, 77	Fatigue.....	13, 18
Education, Social.....	86	Fear.....	66
Education, Value of...	148	Fear an educational factor.....	68
Education, Visualized.	150, 153	Feeling...	29, 63, 64, 70, 127
Efficiency, Instinct of.	77	Feelings, Hurt.....	63
Ego period.....	42, 69	Fighting.....	70, 72, 73, 100
Emotional characteristics.....	63	First impressions..	124, 243
Emotional instincts...	65	First shave, The.....	179
Emotion-controlled men.....	80	Food and character...	17
Emotions.....	64, 80	Food, Chewing of....	17
Energy, Harnessing of.	4	Formation of habits ..	40
Energy, Moral.....	104	Fraternities, Value of.....	93, 94
Energy, Physical.....	172	Freedom to decide....	146
Esoteric instinct.....	93	Finger nails.....	10
Esteem.....	70	Fresh air.....	9
Ethical period.....	126	Friendships.....	69, 85, 124, 146, 175, 183
Ethics taught through play.....	18	Functioning.....	77, 127
Example, Power of....	79	Fun and mischief.....	117
Exit mother and enter father.....	181	Fun of living.....	15
Eye, The care of the..	4	Function of desire....	106
Eye, Wonders of the..	194	Function of worship...	133
		Gambling and betting.	113
		Gang leadership.....	97
		Gangs.....	8, 68, 82, 85, 97, 226, 233
		Gangs, Study of.....	86

	PAGE		PAGE
Generosity.....	110	Home and public	
Generous impulses...	128	schools.....	144, 199
Genius.....	35	Home life.....	74, 87,
Glee clubs.....	95		205, 206, 220
Goal of athletics.....	20	H o m e-making	vs.
God, A boy's concep-		house-keeping....	89, 218
tion of.....	79	Home, Peril of.....	90, 205
God and nature.....	124	Home sickness.....	217
Go-to-Church band...	255	Home the foundation	
Go-to-Church Sunday.	251	of society.....	204
Gregariousness.....	86	Homeless boys.....	217
Growth, Accelerat i o n		Honesty.....	109, 112, 115
of.....	5	Honor.....	112
" in chest.....	5	Hotel vs. home.....	90
" in height.....	5, 71	Hours of sleep.....	14
" in legs.....	7	Hours of work.....	14
" in weight....	5	Hot house forcing of	
" and nutrition.	16	boys.....	25, 38
" and sleep....	13	Humanity, Obligation	
Grow time.....	169	to.....	112
Habit.....	242	Hurt feelings.....	63
" control.....	103	Ideals.....	97, 113, 177
" and character..	41	Ideals, Creation of....	43
" Formation of.	40, 486	Idealism.....	15
Habits, Mental and		Ignorance of badness..	101
moral.....	40	Imagination.....	34, 35, 118
Harnessing energy....	9	Imagination, Defective	39
Health creed.....	27	Immature powers.....	1
Heart hunger.....	118	Impressionistic period.	122
" as a pump.....	173	Impulse, Blind.....	2
" strain.....	19	Impulses.....	128
" Weight of.....	7	Incivility.....	214
Hedonists.....	227	Increased girth.....	8
Heroism.....	117, 127	Indiscriminate chum-	
Hero worship.....	79, 126	ship.....	83
High School fraterni-		Individuality.....	18
ties.....	93	Indulgent parents....	13
Holyoke plan.....	246	Industrialism, Sunday.	231
Home a school of		Inefficient S u n d a y	
morals.....	105	school teaching....	227
Home a social center..	89	Injustice.....	71

	PAGE		PAGE
Insanity.....	115	Knights of King Arthur	
Insanity through drink	20	age.....	126, 257
Instinct of affection...	74	"Know Yourself Cam-	
Instinct of aversion to-		paign".....	155
ward the strange....	69	Language the vehicle	
Instinct of dependance	80	of thought.....	46
Instinct of efficiency..	77	Laziness.....	141
Instinct of fear.....	66	Leadership.....	96, 176
Instinct of inner free-		Leadership of gang....	97
dom.....	76	"League of Worshipping	
Instinct of positive and		Children".....	255
negative self feeling.	76	Leaving school.....	152
Instinct of reverence..	78	Likes and dislikes....	143
Instinct of sex.....	76	Liquor, Decrease of	
Instinct of surprise....	80	consumption of....	22
Instinct of sympathy..	77	Liver.....	13
Instinct of wonder....	80	Lonely age.....	118
Instinct of worship. 121,	254	Long sermons and long	
Instinctive control....	102	prayers.....	227
Instincts, Emotional.,	66	Long trouser period...	
Integrity.....	115	177, 179	
Intellectual character-		Love a social feeling...	74
istics.....	29	Love in action.....	43
Inter-church organiza-		Love of home.....	204
tion.....	244	Loyalty.....	126, 182
I n t e r p r e t a t i o n		Lungs.....	10, 13, 173
of morals.....	102	Lying.....	140
Interpreters of boy-		Making a living vs.	
hood.....	17	making a life....	156, 217
Inward rebellion.....	176	Making things.....	140
Irregularity of sleep...	13	Manland.....	106
Irreverence.....	230	Manners.....	109, 215
Jesus, Boyhood of....	6	Mannishness vs. man-	
Judgment control....	103	liness.....	219
Justice.....	11, 110	Maxims of life.....	108
Juvenile courts....	186, 207	Meal, The family....	90
Juvenile delinquency..		Medulla oblongata....	32
207, 237		Medullary sheath....	32
Kidneys.....	10, 13	Memory.....	43, 104, 183
Knee pants.....	177, 218	Memorizing.....	44, 45

	PAGE		PAGE
Mental habits.....	40	Morality, A rational	
Mental photography..	194	basis for.....	109
Mental turmoil.....	134	Morals, Religious base	
Mind, a picture gal-		of.....	103
lery.....	33	Morbus Sabbaticus...	250
Mind, Reasoning power		Mother and her oppo-	
of.....	34	sition to boy friends.	88
Minister, Assistants to		Mother and uplift so-	
the.....	261	cieties.....	209
Ministers and the boys	259	Mother buying the	
Ministers' sermons to		boy's clothes.....	180
boys.....	263	Mother love.....	200
Mischief and fun.....	117	Mothers' Congress....	200
Misfits on society...84,	136	Mother's opportunity.	122
Misunderstood boys..		Motion pictures.....	231
	118, 232	Mouth breathing.....	5, 14
"Model" boy.....	177	Muscle and morals....	104
Modern sensationalism	230	Muscular virtues and	
Modern skepticism....	232	faults.....	18
Moral characteristics..	100	Muscles, Involuntary.	11
" color blindness..	114	Music.....43, 44, 95, 97	
" culture.....	84		
" destruction....	101	Nagging.....106, 107	
" deterioration... 39		Narrowmindedness....	96
" discipline.....	43	Nasal passages.....10, 15	
" energy.....	104	Nature and God.....	124
" instruction, Aim		Nature and nurture... 170	
of.....	103	Nature worship.....	125
" instruction for		Neglected boyhood....	84
boys 12 to 14.	109	Need of vocational	
" instruction for		guidance.....	139
boys 14 to 16.	110	Nervo - muscular sys-	
" instruction for		tem.....	30
boys 16 to 19.	112	Nervous fathers.....	216
" judgment.....	101	Nervous system.....	
" law vs. civil law	105	4, 13, 14, 30, 32, 33, 173	
" qualities.....	62	Newspaper route.....	141
" teaching, Home		Noise and dirt....117, 215	
as the school		Number of young men	
of.....	105	in U. S.....	39
Morality, A growth		Nutrition.....	14
from within.....	100	Nutrition and growth.	16

	PAGE		PAGE
Obedience.....	107	Personality of leaders.	104, 228, 239, 241
Objective righteousness.....	121	Phi Alpha Pi fraternity	93
Observation, Period of.....	4, 102	"Phrenometer".....	173
Older boys, Responsibility of.....	113	Physical examinations.	20
Open hearth.....	51	Physical laziness.....	38
Order.....	110	Physical struggle and prowess.....	9
Organization for boys.	245	Physical weaknesses...	103
Organized Sunday school classes.....	245	Pictures, The appeal of	195, 196
Oxygen.....	16	Pin feather age.....	179
Pairing tendency.....	85	Plato.....	3, 6
Parental ambition.	145, 205	Play a school of ethics	18
Parental authority....	39, 42, 89, 207	Play a social adjuster.	90
Parental delinquency..	88, 192, 204, 207, 214, 220	Play and work.....	92
Parental respect.....	215	Play life a challenge to the Church.....	18
Parents, Indulgent....	13	Playing store.....	141
Parents and sex instruction... 187, 190, 197		Pleasure of work.....	39
Parents and the Sunday school.....	228	Pores.....	10
Parent-Teacher Association.....	200	Power of example....	79
Passions.....	64	Power of observation..	4
Patriotism.... 110, 111, 112		Power of suggestion... 36	
Peace and war.... 111, 112		Prayer..... 122, 254	
Pelvic organs.....	13	Preparation for life.. 83, 90	
Peril of the home... 90, 205		Principles relating to self, society, and humanity.....	108
Period of doubt.....	42	Progressive education.	30
Period of misunderstanding.....	118	Prohibition of the sale of vodka.....	21
Perseverance.....	110	Protestant Sunday schools.....	223
Personal habits.....	40	Psychical elements....	4
Personal relationship to others.....	111	Public schools and the home.....	144
Personality, The boy's.	33, 248	Public schools and sex instruction.....	199
		Public schools and religious instruction... 224	
		Punishment..... 68, 71, 105	

	PAGE		PAGE
Quacks.....	20	Religion the base of	
Q u e s t i o n n a i r e		morals.....	103
on amusements.....	11	Religious awakening...	
Questionnaire on books		119, 128	
and magazines.....	52	Religious characteris-	
Questionnaire on father	211	tics.....	117
Questionnaire on habit	253	Religious clarification..	118
Questionnaire on how a		Religious expression...	
minister can help a		121, 122	
boy.....	260	Religious feeling.....	8
Questionnaire on join-		Religious instruction..	233
ing the church.....	258	Religious instruction	
Q u e s t i o n n a i r e		and the public schools	224
on mother.....	209	Religious observance..	118
Questionnaire on sex		Religious questionings.	
instruction.....	189	101, 135	
Questionnaire on slang	47	Reproductive organs..	7
Questionnaire on Sun-		Respect for authority..	39
day school attend-		Respect for others....	108
ance.....	225	Respect for self. 108, 110, 113	
Questionnaire on vo-		Responsibility.....	
cational desire.....	138	39, 92, 113, 182	
Questionnaire on why		Restlessness.....	13
boys don't go to		Reverence, Instinct of..	78
church.....	253	Right thinking.....	41
Questionnaire on why		Room, A boy's.....	87
boys go to Sunday			
school.....	238	Sabbath observance. 80, 230	
Questions, A boy's....		Sacrifice.....	108
6, 14, 207		Saliva.....	14
		Savings banks in Rus-	
Rapid eating.....	17	sia.....	22
Rational basis for mor-		School, Boys' leaving..	
ality.....	109	143, 148, 152	
Reasoning power of		School yell.....	216
mind.....	34	Self centered boys....	82
Rebellion, Inward....	177	" control.....	144
Recreation.....	1, 111, 113	" expression.....	152
Reform schools.....	207	" feeling, Instinct of	76
Regulative principles..	108	" government.....	106
Religion as motive		" respect... 108, 110, 113	
power.....	117, 120	Selfishness.....	75, 183

	PAGE		PAGE
Sensitiveness to social relations.....	106	Social organizations....	94, 110, 112
Sensori-motor system..	30	Social relationships....	113
Sensory centers.....	33	Social service...92, 113, 114	
Sensuous growth, Period of.....	101	Socializing value of the family meal.....	90
Sentiments.....	64	Spinal cord and marrow.....	32
Sentimentalism.....	75	Spirit of discontent... 149	
Service....75, 76, 108, 127, 229, 244		Spiritualization of work	156
Servantized boys.....	220	Spontaneity.....	151
Services of worship... 249, 259, 264		Stages of religious expression.....	122, 240
Sex instinct.....	76	Stemming the tide....	236
Sex instruction ... 25, 26, 187, 189, 196		Stifled emotions.....	80
Shave, The first	179	Strong motor and sensor temperaments... 65	
Sickness, Decrease of..	3, 8	Struggle for manhood. 134	
Singing, a universal language.....	95	Storm and stress period.....	63, 128
Singing, Church.....	95	Spine.....	13
Skedaddling from Sunday school.....	223	Study of gangs.....	86
Skepticism, Modern... 232		Suggestion, Power of..	36
Skin.....10, 11, 173		Suicide.....	206
Slang expressions....46, 47		Sunday newspaper ...	230
Sleep and growth....13, 14		Sunday school activities.....	243
Sleep, Breathing during.....	13, 15	Sunday school and adolescence..27, 119, 134, 152, 223, 233	
Sleep, Hours of.....	14	Sunday school and big boys.....	226, 236
Sleep, Irregularity of..	13	Sunday school and parents.....	228
Smoking and beer drinking.....	23	Sunday school and week day activities. 234	
Smoking and economic waste.....	24	Sunday School Athletic League.....19, 242	
Social center, The boy's room a.....	87	Sunday school Boys' Department.....	246
Social characteristics.....	82	Sunday school industrialism.....	231
Social education.....	86		
Social initiative.....	90		
Social instincts.....84, 97			

	PAGE
Sunday school lessons.	233
Sunday school teachers	120
Surprise, Instinct of...	80
Sweating tubes.....	10
Swimming.....	11, 13
Syllabus of moral instruction.....	109
Sympathetic system.	33, 197
Sympathy.....	124
Sympathy, Instinct of.	77
Teacher training institute.....	240
Teachers, Inefficient Sunday school.....	227
Team work.....	91
Teasing.....	71
Teeth.....	14, 15
Temper.....	228
Temperature of body..	7, 8
Temperance in drink..	112
Temperament, Weak and strong motor..	64, 65
Temperament, Weak and strong sensor...	65
Tendencies to conduct.	102
The Church, the preacher, the sermon, and the boy...	250
The greatest criminal in history.....	20
The language of the fence.....	185
The three modern furies.....	206
The teen period.....	7
Thinking right.....	41, 176
Thought life of a boy..	25, 115, 185
Three wise monkeys of Japan.....	194
Thrift.....	110, 111

	PAGE
Throat.....	10, 14
Tight fitting clothing..	15
Time of conversion....	119
Time of crime.....	119, 186
Time of uniting with the church.....	119
Tobacco and disease..	23
Toenails.....	10
Toleration toward others.....	113
Truthfulness.....	109
Unfolding of personality.....	14
Uniting with the Church.....	131, 119, 258
Unselfishness.....	78
Value of an education.	148, 154
Vertebral column.....	33
Virile qualities.....	7
Virtue and vice.....	15
Visualized education..	153
Vocation, Choosing a..	78, 144
Vocational characteristics.....	137
Vocational schools....	152
Voluntary human action.....	100
Vulgar show bills.....	193
War and peace....	111, 112
Waste.....	13, 14
Will culture....	39, 111, 113
Will, The.....	139, 155
Wine drinking.....	21
Wonder, Instinct of...	80
Work....	110, 111, 140, 155
Work and play.....	92
Work, Hours of.....	14

	PAGE		PAGE
Work, Pleasure of . . .	39, 157	Worship, Instinct of .	121, 154
Work, Spiritualization		Worship and nature . .	124
of	156	Wrong doing	102
Worship, Family	221	Wundt's regulative	
Worship, Function of .	133	principles	108

INDEX OF AUTHORS

	PAGE		PAGE
Addison, Joseph	243	Faunce, W. N.	224
Alexander, John L. . . .	245	Fisher, George J., M.D.	103
Baden-Powell, Sir Rob-		Forbush, William	
ert S. S.	94	Byron	7, 82
Baines, E. W.	23	Fosbroke, Gerald E. . .	176
Beck, F. O.	7, 91, 107	Fowler, Nathaniel, Jr.	
Begbie, Harold	103		141, 143
Black, Hugh	85	Freeman, James M. . . .	195
Bok, Edward	38	Gladstone, William E. .	41
Bosworth, E. I.	221	Green, Reuben, M.D. . .	14
Burdette, Robert	24	Hall, G. Stanley	
Burr, H. M.	47	11, 14, 18, 46, 51,	
Butler, Prof.	104	71, 96, 119, 196,	
Carroll, H. K.	252	205, 231	
Chadwick, Dr. M.		Hoben, Allan	259, 261
Louise	196	Horne, H. H.	240
Coe, George A.	101	Hubbell, George Allen .	
Cook, Joseph	45		45, 46, 170
Corsan, George H. . . .	13	James, William	40, 41, 84
Craig, T. A.	182	Johnson, G. E.	83
Curtis, John W.	153	Johnson, Marietta L. .	149
De Garmo, Charles . . .	108	Kirkpatrick, E. A. . . .	30
De Motte, John B. . . .	201	Kirtley, James S. . . .	4, 6,
Dennis, Doctor	23	10, 17, 35, 75, 87, 121	
Dewey, John	106	Kress, D. H., M.D. . . .	24
Dexter and Garlick . . .	105		
Eliot, Charles W.	41		

INDEX

293

	PAGE		PAGE
Latimer, Hugh.....	220	Robson, Frank.....	101
Lockwood, John Hor-		Rosenkrantz, Dr.....	84
ace.....	206	Rosenuff, Dr.....	20
Longfellow, Henry W.	21	Ruskin, John.....	44
Lord, Everett W.....	143		
Luther, Martin.....	124	St. John, E. P.....	78
		Scott, Collin A.....	114
McElfresh, Franklin..	241	See, Edwin F.....	40
McKeever, William A.	155	Sheldon, D.....	86
McKinley, Charles E..		Snedden, David.....	154
76, 248, 263		Starbuck, E. D....	118, 128
Marden, Orison Swett.	151	Stead, W. T.....	128
Mark, H. Thistleton..		Swift, Edgar J.....	86
30, 63, 66, 69, 74			
Markham, Edwin.....	156	Tarkington, Booth....	177
Mayo, Hon. John W..	214	Taylor, Charles K....	19
Merrill, Lilburn, M. D.	74	Tyler, J. M....	7, 8, 9,
Mill, John Stuart.....	41	33, 34, 72, 127, 128	
Moxom, Philip A.....	115	Tyndall, John.....	194
Oppenheim, James....	206	Van Dyke, Henry....	90
Puffer, J. Adam.....	86	Votaw, Prof.....	132
Raffety, W. E.....	43	Warner, Francis.....	14
Ribot, Th.....	66, 73	Weigle, Luther A....	84, 93
Riis, Jacob E.....	140	Werner, Carl.....	181
Roarke, Prof.....	37	Wilson, R. N., M.D...	25
		Wundt, W. M.....	107

FIRST LINES OF POETRY

PAGE

"A Cathedral, boundless as our wonder".....	124
"A creed is a rod." Hyde.....	136
"As each new life is given to the world".....	247
"At night returning, every laborer sped." Goldsmith	204
"At the terrible door of your beautiful sin." Morgan	202
"Brother, save the boy." Raffety.....	234
"Doth not the soul the body sway".....	114
"Do you know that your soul is of my soul such part"	200
"Earth's future glory and its hopes and joys".....	183
"Flower in the crannied wall." Tennyson.....	169

	PAGE
"For there are moments in life when the heart is so full of emotion." Longfellow.....	63
"Give the boy a hammer." Chicago News.....	140
"Give us men." Bishop of Exeter.....	98
"He was a dog, but he stayed at home." London S. S. Times.....	208
"How beautiful is youth! how bright it gleams." Longfellow.....	181
"Hurry the baby as fast as you can." Waterman... ..	26
"I am a child—oh, do not tie me up to schools." Breckenridge.....	150
"It is good to have money".....	220
"It takes a soul." Mrs. Browning.....	96
"I want a hero." Blackie.....	80
"Know thyself as the Lord of the chariot".....	62
"Let me but do my work from day to day." Van Dyke.....	157
"Life's more than breath." Baily.....	100
"Man am I grown." Tennyson.....	223
"Mind is the master power that moulds and makes." Benton.....	29
"Mum always makes me mad clean through." Daly	180
"Oh, the joy of measured strength." Sterns.....	3
"Oh the years we waste and the tears we waste"....	214
"Onc't they was a little boy." Riley.....	67
"Ram it in, jam it in." London Post.....	31
"Seek to shape it outwardly".....	74
"Sow a thought and reap a deed." Hale.....	41
"There are hermit souls that live withdrawn." Foss	82
"There is a tide in the affairs of men." Shakespeare	108
"There's a breathless hush in the Close tonight." Newbolt.....	91
"The world has work for us." Allerton.....	137
"To thine own self be true." Shakespeare.....	108
"Two great, strong arms; a merry way." B. E. W..	221
"Wall Street rang and echoed with its traffic".....	37
"We teach and teach".....	241
"When from the field of mimic strife".....	73
"When the fight begins within himself." Browning..	100
"Where have I come from." Tagore.....	197
"Who builds in boys builds lastingly in truth".....	28
"You hear that boy laughing".....	117

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